



A salve for a sicke man:

OR,

A TREATISE CONTAINING THE NATURE, DIFFERENCES, AND KINDES OF DEATH; AS ALSO THE RIGHT manner of dying well.

And

It may serue for spirituall instruction
to

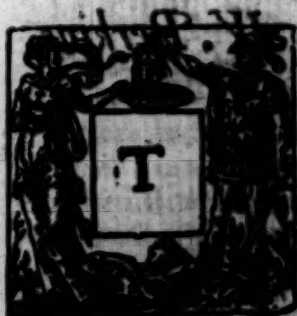
1. *Mariners when they goe to sea.*
2. *Souldiers when they goe to battell.*
3. *Women when they tranell of childe.*



PRINTED BY IOHN LEGAT, PRINTER
to the Vniuersitie of Cambridge. 1597.

TO THE RIGHT HONOURABLE AND

vertuous Ladie the Ladie Lucie
Countesse of Bedford.



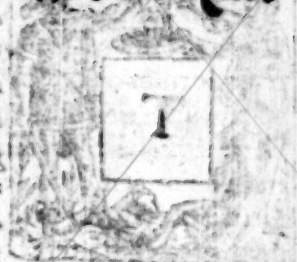
He death of the righteous, that is, of every believing and repentant sinner, is a most excellent blessing of God, and brings with it many worthy benefits: which thing I prove on this manner. I. God both in the beginning and in the continuance of his grace, doth greater things unto his servants than they doe commonly aske or thinke, and because he hath promised aide and strength unto them, therefore in wonderfull wisdom he casteth upon them this heauie burden

*of death, that they might make experience what is the exceeding might and power of his grace in their weakness. II. Iudgement beynnes at Gods benesit and the righteous are laden with many tribulations in this life, and therefore in this worlde they be troubled with many sorrows, that in death they might not feele the torments of hell. III. When Lazarus was dead Christ saide, He is not dead but sleepest. I know full well that the Christian man can say, My grave is my bed, my death my sleep. In death I die not, but onely sleepe. It is thought that death is terrible: but it is false to them that be in Christ, for death is much more heauie and bitter then death. IV. Death is a way to life, for death is the accomplishment of mortification. And death is a refuge for such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the bodie, followes the perfect fruition of the spirit, and the resurrection of the bodie. V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, Behold I will cast out deuills, and will heale still to day and to morrow, and the third I will be perfected. Luk. 13.
*Now this perfection in the members of Christ is nothing els but the blessing of God the author of peace, sanctifying them, throughout, that their whole spirits, and soules, and bodies may be preserved without blame to the coming of our Lord Iesus Christ.**

Now having often thus considered my selfe of the certaintie of death, I
 thought good to draw the summe and chiefe heads thereof into this small
 Treatise: the protection and consolation wherof, I commend to your Ladyship,
 desiring you to accept of it, and read it at your leisure. If I be blamed for writing
 unto you of death, whereas by the course of nature you are not yet neere death, Sa-
 lomons will excuse me, who saith that we must remember our Creator in the daies
 of our youth. Thus hoping of your H. good acceptance, I pray God to blesse this
 my little labour to your comfort and salvation. Septem. 7. 1595.

Your H. in the Lord,

W. Perkins.





ECCLESIASTES 7.3.

The day of death is better then the day that one is borne.

THese words are a rule or precept laid downe by Salomon for weightie causes. For in the chapters going before hee sets forth the vanitie of all creatures vnder heauen; and that at large in the very particulars. Now men hereupon might take occasion of discontentment in respect of their estate in this life: therefore Salomon in great wisdom here, takes a new course, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might haue somewhat wherewith to arme themselves against the troubles and the miseries of this life. The first rule is in this third verse, that *a good name is better then a pretious oymment*: that is, a name gotten and maintained by godly conuersation, is a speciall blessing of God, which in the midst of the vanities of this life, ministereth greater matter of reioycing and comfort to the heart of man, then the most pretious oymment can doe to the outward senses. Now some man hauing heard this first rule concerning good name, might obiekt and say, that renowne and good report in this life affords slender comfort: considering that after it, followeth death, which is the miserable ende of all men. But this obiection the Wise man remooueth by a second rule in the words which I haue in hand, saying, that *the day of death is better then the day that one is borne.*

That we may come to the true and proper sense of this precept or rule, three pointes are to be considered. First, what is death here mentioned: secondly how it can be truly said, that the day of death is better then the day of birth: thirdly in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God and imposed on man for his sinne. First, I say, it is a deprivation of life, because the very nature of death is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death, and to shew, that it was ordained as a meanes of execution of Gods iustice and iudgement. And that death is a punishment, Paul plainly auoucheth when he saith, that *by one man sinne entered into the world, and death by sinne*. And againe, that *death is the stipend, wages, or allowance of sinne*. Furthermore in euery punishment there be three workers: the ordainer of it, the procurer, and the executioner. The ordainer of this punishment is God in the estate

Ezech. 33. 11.

Verf. 10.

of mans innocencie, by a solemne law then made in these very words, *In the day that thou eatest thereof, thou shalt die the death*, Gen. 2. 17. But it may be alledged to the contrary, that the Lord saith by the Prophet Ezechiel, that hee *will not the death of a sinner*, and therefore that he is no ordainer of death. The answer may easily be made, and that sundry waies. First, the Lord speaks not this to all men or of all men, but to his owne people the church of the Iewes, as appears by the clause prefixed, *Sonne of man, say unto the house of Israel, &c.* Again, the words are not spoken absolutely but only in way of cōparison, in that of the twain he rather wills the conuersion and repentance of a sinner, then his death and destruction. Thirdly, the very proper meaning of the wordes importe thus much, that God doeth take *no delight or pleasure* in the death of a sinner, as it is the *ruine and destruction* of the creature. And yet all this hinders not but that God in a newe regard and consideration may both will and ordaine death, namely, as it is a due and deserued punishment, tending to the execution of iustice; in which iustice God is as good as in his mercie. Againe, it may be objected, that if death indeede had beene ordained of God, then Adam should haue beene destroyed, and that presently vpon his fall. For the very wordes are thus, *When soeuer thou shalt eate of the forbidden fruite, thou shalt certainly die.* Answer, Sentences of Scripture are ether Legall or Euangelicall: the law and the Gospell being two seuerall and distinct partes of Gods worde. Now this former sentence is legall and must be vnderstood with an exception borrowed from the Gospell or the covenant of grace made with Adam, and revealed to him after his fall. The exception is this. Thou shalt certainly die whensoever thou eatest the forbidden fruite, except I doe further giue thee a meanes of deliuerance from death, namely the seede of the woman to bruiſe the serpens heade. Secondly it may be answered, that Adam and all his posteritie died, and that presently after his fall, in that his body was made mortall, and his soule became subiect to the curse of the law. And whereas God would not utterly destroy Adam at the very first, but only impose on him the beginnings of the first and second death, he did the same in great wisdom, that in the midst of his iustice he might make a way to mercy: which thing could not haue beene if Adam had perished.

Isa. 45. 6.

The executioner of this punishment is he that doth impose and inflict the same on man, and that also is God himselfe, as he testifieth of himselfe in the Prophet Esai, *I make peace and create euill*. Now euill is of three sorts: naturall, morall, materiall. Naturall euill, is the destruction of that order which God set in euery creature by the creation. Morall euill, is the want of that righteousness and vertue which the law requires at mans hand; and that is called sinne. Materiall euill, is any matter or thing which in it selfe is a good creature of God, yet so, as by reason of mans fall it is hurtfull to the health and life of man, as henbane, wolfebane, hemlock, and all other poisons are. Now this saying of Esai must not be vnderstood of morall euils, but of such as are either materiall or naturall; to the latter of which, death

is to be referred, which is the destruction or abolishment of mans nature created.

The procurer of death is man not God; in that man by his sinne and disobedience did pull upon himselfe this punishment. Therefore the Lord in Oseah, *O Israel, one hath destroyed thee, but in me is thine helpe.* Against this it may be objected, that man was mortall in the estate of innocencie before the fall. *Ans.* The frame and composition of mans body considered in it selfe was mortall, because it was made of water and earth and other elements which are of themselves alterable and changeable: yet if we respect that grace and blessing which God did vouchsafe mans body in his creation, it was unchangeable and immortal, and so by the same blessing should have continued, if man had not fallen: and man by his fall depriving himselfe of this gift and blessing, became every way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and finall abolishment of the whole creature: for the body is resolved to his first matter, and the soule arising of the temperature of the body, vanisheth to nothing. But in the death of man it is otherwise. For though the body for a time be resolved to dust, yet must it rise againe in the last iudgement and become immortal: and as for the soule, it subsisteth by it selfe out of the body and is immortal. And this being so, it may be demanded how the soule can die the second death. *Ans.* The soule dies, not because it is utterly abolished: but because it is as though it were not, and it ceaseth to be in respect of righteousness and fellowship with God. And indeede this is the death of all deaths, when the creature hath subsisting and being, and yet for all that is deprived of all comfortable fellowship with God.

The reason of this difference is, because the soule of a man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or quality, and hath no being in it selfe without the body on which it wholly dependeth. The soule of man contrariwise being created of nothing and breathed into the body, and as well subsisting forth of it as in it.

The kinds of death are two, as the kinds of life are, bodily and spirituall. Bodily death is nothing else but the seperation of the soule from the body, as bodily life is the coniunction of body and soule: and this death is called *the first*, because in respect of time it goes before the second. Spirituall death is the seperation of the whole man both in body and soule from the gracious fellowship of God. Of these twain, the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the body, so God is the life of the soule, and his spirit is the soule of our soules, & the want of fellowship with him brings nothing but the endlesse and unspeakable horrors and pangs of death.

Againe, spirituall death hath three distinct and severall degrees. The first is, when a man that is alive in respect of temporall life, lies dead in sinne. Of

1.Tim.5.6.

Eph.2.1.

4

The right way

this degree Paul speakes when he saith, *But shee that liueth in pleasure is deade while shee liueth.* And this is the case of all men by nature, who are children of wrath and *dead in sinnes and trespasses.* The second degree is the very ende of this life when the bodie is laid in the earth, and the soule descends to the place of torment. The third degree is in the day of iudgement, when the bodie and soule meete againe and goe both to the place of the damned, there to be tormented for euer and euer.

• Having thus found the nature and differences and kindes of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall but of the bodily death: because it is opposed to the birth or natiuitie of man. The words then must carrie this sense: The time of bodily death in which the bodie and soule of man are seuered asunder, is better then the time in which one is brought into the world.

Thus much of the first point: now followeth the second and that is, how this can be true which Salomon saith; that *the day of death is better then the day of birth.* I make not this question, to call the Scriptures into controuersie, which are the truth it selfe, but I doe it for this ende, that we might without wauering be resolu'd of this which Salomon auoucheth. For there may be sundrie reasons brought to the contrarie. Therefore let vs handle the question: the reasons or obiections which may be alleadged to the contrarie, may all be reduced to fixe heads. The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to be borne, and the next best to die quickly. Now if it be the best thing in the world not to be borne at all, then it is the worst thing that can be to die after a man is borne. *Ans.* There be two sorts of men: one, that liue and die in their sinnes without repentance: the other, which vnfeignedly repent and beleue in Christ. Now this sentence may be truly auouched of the first of whome we may say as Christ said of Iudas, *It had bene good for him that he had neuer bene borne.* But the saying applied to the second sort of men, is false. For to them that in this life turne to God by repentance, the best thing of all is to be borne; because their birth is a degree of preparation to happines; and the next best is to die quickly; because by death they enter into possession of the same their happines. For this cause Balaam desired to die the death of the righteous: and Salomon in this place preferres the day of death before the day of birth, vnderstanding that death which is ioyned with godly life, or the death of the righteous.

The second obiection is taken from the testimonies of Scripture. Death is the *wages of sinne*, Rom. 6. 23. it is an *emie of Christ*, 1. Cor. 15. and *the curse of the law.* Hence it seemes to follow that in and by death, men receiue their wages and paiement for their sinnes: that the day of death is the dolefull day in which the enemie preuailes against vs: that he which dieth is cursed. *Ans.* We must distinguish of death: it must be considered two waies: first, as it is by it selfe in his owne nature: secondly, as it is altered and changed by Christ. Now death by it selfe considered, is indeede the wages of sinne,

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The third obiection is taken from the examples of most worthie men, who haue made their praies against death. As our Sauour Christ, who praied on this manner, *Father if it be thy will, let this cuppe passe from me, yet not my will but thy will be done.* And David praied, *Returne, O Lord, deliver my soule, save me for thy mercies sake: for in death there is no remembrance of thee: in the graue who shall praise thee?* And Ezechiah, when the Prophet Esai bad him set his house in order, and told him that he must die, wept sore, and that in respect of death. Now by the examples of these most worthie men, yea by the example of the Sonne of God himselfe, it may seeme that the day of death is the most terrible and dolefull daie of all. *Ans.* When our Sauour Christ praied thus to his Father, he was in his agonie, and he then as our Redeemer stood in our roome and stead, to suffer all things that we should haue suffered in our owne persons for our sinnes: and therefore he praied not simply against death, but against the cursed death of the crosse, and he feared not death it selfe, which is the separation of bodie and soule, but the curse of the law which went with death, namely the vnspcakable wrath and indignation of God. The first death troubled him not, but the first & second ioyned together. Touching David, when he made the sixt Psalm, he was not onely sicke in bodie, but also perplexed with the greatest temptation of all, in that he wassled in conscience with the wrath of God, as appeares by the words of the text, where he saith, *Lord rebuke me not in thy wrath.* And by this we see that he praied not simply against death, but against death at that instant when he was in that grievous temptation. For at other times he had no such feare of death, as he himselfe testifieth, saying, *Though I should walke through the valley of the shadow of death, I will feare no evil.* Therefore he praied against death onely as it was ioyned with the apprehension of Gods wrath. Lastly, Ezechiah praied against death, not onely because he desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regard; because when the Prophet brought the message of death, he was without issue, and had none of his owne bodie to succede him in his kingdome. It will be said, what warrant had Ezechiah to pray against death for this cause. *Ans.* His warrant was good: for God had made a particular promise to David and his posteritie after him, that so long as they feared God and walked in his commaundements, they should not want

Psal. 64.

Esa. 38. 10.

Psal. 134.

1. King. 3. 35.

1.Tim.5.6.

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Psal. 6. 4.

Esa. 38. 10.

Psal. 13. 4.

1. King. 8. 35.

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wantishue to sit vpon the throne of the kingdome after them. Now Ezechiah at the time of the Prophets message, remembring what promise God had made, and how he for his part had kept the condition thereof, in that he had walked before God with an vpright heart, and had done that which was acceptable in his sight; he praied against death, not so much because he feared the danger of it, but because he wanted ishue. This praier God accepted and heard, and he added fiftene yeres vnto his daies, and two yeres after gaue him Manasses.

The fourth obiection is, that those which haue bin reputed to be of the better sort of men, oftentimes haue miserable endes: for some end their daies despairing, some rauiug and blaspheming, some strangely tormented: it may seeme therefore that the day of death is the day of greatest woe and miserie. To this I answer first of all generally, that we must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgements, whether they fall in life or death. For (as Salomon saith) *all things come alike to all: and the same condition is to the iust and the wicked, to the good and to the pure and to the polluted, and to him that sacrificeth and to him that sacrificeth not: as is the good so is the sinner, he that sweareth as he that feareth an oath.* Secondly I answer the particulars which be alleadged on this maner: And first of all touching despaire, it is true that not onely wicked and loose persons despaire in death, but also repentant sinners, who oftentimes in their sicknes, testifie of themselves that beeing alieue and lying in their beds, they feelee themselves as it wereto be in hell, and to apprehend the very pangs & torments therof. And I doubt not for all this, but that the child of God most deare vnto him, may through the gulfe of desperation attaine to euerlasting happines. This appeares by the manner of Gods dealing in the matter of our saluation. All the works of God are done in and by their contraries. In the creation, all things were made, not of some thing, but of nothing, cleane contrarie to the course of nature. In the worke of Redemption, God giues life not by life, but by death: and if we consider a right of Christ vpon the crosse, we shall see our paradise out of paradise in the midst of hell. For out of his owne cursed death, doth he bring vs life and eternall happines. Likewise in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, he doth it by the meanes of the Gospel preached, which in reason should driue all men from God. For it is as contrarie to the nature of man as fire to water, and light to darkenes: and yet for all this, though it be thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will send his owne seruants to heauen, he sends them a contrarie waie, euen by the gates of hell: and when it is his pleasure to make men depende on his fauour and providence, he makes them feelee his anger and to be nothing in themselves, that they may wholly depend vpon him, and be whatsoeuer they are in him. This point beeing well considered, it is manifest that the childe of God may passe to heauen by the very gulfe of hell. The loue of God is like a sea, into which when a man is cast,

cast, he neither sees bottome nor sees banke. I conclude therefore, that despaire, whether it arise of weaknes of nature, or of conscience of sinne; though it fall out about the time of death, can not preiudice the saluation of them that are effectually called. As for other strange euents which fall out in death, they are the effects of diseases. Rauings and blasphemings arise of the disease of melancholie and of frensies, which often happen at the ende of burning feauers, the choller shooting vp to the braine. The writhing of the lips, the turning of the necke, the buckling of the ioynts and the whole bodie, proceede of cramps and convulsions, which follow after much euacuation. And whereas some in sicknes are of that strength, that three or four men can not hold them without bonds, it comes not of witchcrafts and possessions, as people commonly thinke, but of choller in the vaines. And whereas some when they are dead, become as blacke as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the blacke iaundise, or by the putrefaction of the liuer: and it doth not alwaies argue some extraordinarie iudgement of God. Now these and the like diseases with their symptomes and strange effects, though they shall deprive man of his health, and of the right vse of the parts of his bodie, and of the vse of reason too: yet they can not deprive his soule of eternall life. And all sinnes, procured by violent diseases, and proceeding from repentant sinners, are sinnes of infirmities: for which, if they know them, and come againe to the vse of reason, they will further repent; if not, they are pardoned and buried in the death of Christ. And we ought not so much to stand vpon the strangenes of any mans end, when we know the goodnes of his life: for we must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behauiours in death, may befall the best man that is, we must learne to reforme our iudgements of such as lie at the point of death. The common opinion is, that if a man lie quietly and goe away like a lambe (which in some diseases, as consumptions and such like, any man may doe) then he goes straight to heauen: but if the violence of the disease stirre vp impatience, and cause in the partie franticke behauiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the truth is otherwise. For indeede a man may die like a lambe, and yet goe to hell; and one dying in exceeding torments & strange behauiours of the bodie, may goe to heauen. And by the outward condition of any man, either in life or death, we are not to iudge of his estate before God.

The fourth obiection is this. When a man is most nere death, then the deuill is most busie in temptation: and the more men are assaulted by Satan, the more dangerous and troublesome is there case. And therefore it may seeme that the day of death is the worst day of all. *Ans.* The condition of Gods children in death is twofold. Some are not tempted; & some are. Some I say are not tempted; as Simeon, who when he had secue Christ, brake forth & said, *Lord, now lettest thou thy seruant depart in peace, &c.* so signifying no doubt,

Doubt, that he should end his daies in all manner of peace. As for them which are tempted, though their case be very troublesome and perplexed, yet their saluation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the unspeakable comfort of his spirit, and when we are most weake, he is most strong in vs; because his manner is to shew his power in weaknes. And for this cause, euen in the time of death the deuill receiues the greatest foile, when he looks for the greatest victorie.

The first obiection is this. Violent and sudden death is a grievous curse, and of all euils which befall man in this life, none is so terrible: therefore it may seeme, that the day of suddaine death is most miserable. *Ans.* It is true indeede that suddaine death is a curse and a grievous iudgement of God, and therefore not without cause feared of men in the world: yet all things considered, we ought more to be afraid of an impenitent and euill life, then of sudden death. For though it be euill, as death it selfe in his own nature is, yet we must not thinke it to be simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kind of death is euill or a curse vnto them that are in Christ, who are freed from the whole curse of the law. And therefore the holy Ghost saith, *Blessed are they that die in the Lord for they rest from their labour: whereby is signified that they which depart this life, beeing members of Christ, enter into euertlasting happines; of what death so euer they die, yea though it be suddaine death: Again I say, that suddain death is not euill in all respects. For it is not euill, because it is suddain, but because it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a very speedie downefall to the gulf of hell. Otherwise if a man be ready and prepared to die, suddaine death is in effect no death, but a quicke and speedy entrance to eternall life.*

Apo. 14. 13.

These obiections being thus answered, it appears to be a manifest truth which Salomon saith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reasons and respects are to be considered that make the day of death to surpass the day of a mans birth: and they may all be reduced to this one, namely that the birth day is an entrance into all wor and miserie; whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life, Which I make manifest thus: Eternall life hath three degrees, one in this life, when a man can truly say that he liues not, but that Christ liues in him: and this all men can say that repent and beleue and are iustified and sanctified, and haue peace of conscience with other gifts of Gods spirit, which are the earnest of their saluation. The second degree is in this life, when the bodie goes to the earth, and the soule is caried by the Angels into heauen. The third is in the ende of the world at the last iudgement, when bodie and soule revnited, do ioynly enter into eternall happines in heauen. Now of these three degrees, death it selfe beeing ioyned with the feare of God, is the second:

cond: which also containeth in it two worthie steppes to life. The first, is a freedome from all miseries, which haue their ende in death. For though men in this life are subiect to manifold dangers by sea and land, as also to sundrie aches, paines, and diseases, as feauers, and consumptions, &c. yet when death comes there is an ende of all. Againe, so long as men liue in this worlde, whatsoeuer they be, they doe in some part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetousnes, ambition, envie, hatred, lust, and such like finnes, which bring forth fruits vnto death. And to bein subiection to sinne on this manner, is a miserie of all miseries. Therefore Paul when he was tempted vnto sinne by his corruption, calls the very temptation the buffets of Satan, and as it were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in another place wearied with his owne corruptions, he complains that he is sold vnder sinne, and he cries out, *O miserable man that I am, who shall deliuer me from this bodie of death?* David saith, that his eyes gushed out with riuers of teares when other men sinned against God: how much more this was he grieved for the finnes wherewith he himselfe was overtaken in this life. And indeede it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoiled, and tempted with the inborne corruptions and rebellions of his owne heart, and if a man would deuise a torment for such as feare God and desire to walke in newnes of life, he can not deuise a greater then this. For this cause blessed is the daie of death which brings with it a freedome from all sinne whatsoeuer. For when we die, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great miserie that the people of God are constrained in this world to liue and conuers in the companie of the wicked; as sheepe are mingled with goates which strike them, annoy their pasture, and muddie their water. Here upon David cried out, *How long is this?* that I remaine in Adelsbeck, and dwell in the tents of Kedar. When Elias saw that Ahab and Isebel had planted idolatrie in Israel, and that they sought his life also, he went apart into the wilderness and desired to die. But this miserie also is ended in the daie of death, in as much as death is as it were the hand of God to sort, and single out those that be the seruants of God from all vngodly men in this most wretched world.

Furthermore this exceeding benefit comes by death, that it doth not onely abolish the miseries which presently are ypon vs, but also prevent those which are to come. The righteous (saith the Prophet Esay) perseuereth, and no man considereth it in his heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away for the euill to come. Example of this we haue in Iosias. Because (saith the Lord) thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill which I will bring vpon this place. And Paul saith, that among the Corinthians some were asleepe,

that

2. Cor. 11. 7.

Rom 7. 11, 14.

Psal. 119. 136.

Psal. 110. 5.

1. King. 19. 4.

Esa. 57. 1.

2. King. 22. 10.

1. Cor. 15. 3.

that is, dead, *that they might not be condemned with the world.*

Phil. 1.

1. King. 10. 8.

Thus much of freedom from miserie, which is the first benefit that comes by death; and the first steppe to life: now follows the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerliuing God, of Christ, and of all the angels and Saints in heaven. The worthines of this benefit makes the death of the righteous to be no death, but rather a blessing to be wished of all men. The consideration of this made Paul to say, *I desire to be dissolved*: but what is the cause of this desire? that followes in the next words, namely that by this dissolution he might come to be with Christ. When the Queene of Sheba saw all Salomons wisdom, and the house that he had built, and the meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, &c. shee saide, *Happie are thy men, happie are these thy seruants which stand euer before thee and heare thy wisdom*: much more then may we say, that they are ten thousand happie which stand not in the presence of an earthly King, but before the King of kings, the Lord of heauen and earth; and at his right hand inioy pleasures for euermore. Moses hath bin renoumed in all ages for this, that God vouchsafed him but so much fauour as to see his hinder parts at his request: O then, what happines is this to see the glorie and maiestie of God face to face, and to haue eternall fellowship with God our father, Christ our Redeemer, and the holy Ghost our comforter, and to liue with the blessed Saints and Angels in heauen for euer.

Thus now the third point is manifest, namely in what respects death is more excellent then life. It may be here the minde of man vn-satisfied will yet further replie and say, that howsoeuer in death the soules of men enter into heauen, yet their bodies, though they haue bin tenderly kept for meate, drinke, and apparell; and haue slept many a night in beds of downe, must lie in darke and loathsome graues, and there be wasted and consumed by wormes. *Ans.* All this is true indeede, but all is nothing; if so be it we will but consider aright of our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eye, but we must looke vpon them by the eye of faith, and consider them as they are altered and changed by the death and buriall of Christ, who hauing vanquished death vpon the crosse, pursued him afterward to his owne den, and soiled him there, and deprived him of his power. And by this meanes Christ in his owne death hath buried our death, and by the vertue of his buriall, as sweet incense, hath sweetened and perfumed our graues, and made them of stinking and loathsome cabins, to become princely pallaces, and beddes of most sweete and happie rest, farre more excellent then beds of downe.

Isa 58. 2.

And though the bodie rotte in the graue, or be eaten of wormes, or of fishes in the sea, or burnt to ashes, yet that will not be vnto vs a matter of discomfort, if we doe well consider the ground of all grace, namely our conjunction with Christ. It is indeede a spirituall and yet a most reall coniunction. And we must not imagine that our soules alone are ioyned to the bo-

die or soule of Christ, but the whole person of man both in bodie and soule is ioyned and vnited to whole Christ. And when we are once ioyned to Christ in this mortall life by the bloode of the spirit, we shall remaine and continue eternally ioyned with him; and this vnion once truly made shall neuer be dissolued. Hence it followes, that although the bodie be seuered from the soule in death, yet neither bodie nor soule are seuered from Christ, but the very bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truly a member of Christ then as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this, though his bodie and soule were seuered each from other as farre as heauen and the graue, yet neither of them were seuered from the Godhead of the Sonne, but both did in death subsist in his person. And therefore though our bodies and soules be pulled asunder by naturall or violence death, yet neither of them no nor the bodie is selfe shall be seuered and disioyned from Christ. It will be alleadged, that if the bodie were then vnited to Christ, it should liue & be quickened in the graue. *Ans.* Not so: when a mans arme or legge is taken with the dead palsey, it receiues little or no heate, life, sense, or motion from the bodie: and yet notwithstanding it remaines still a member of the bodie, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the bodie: euen so may the bodie remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or from the spirit of Christ.

Furthermore we must remember that by the vertue of this coniunction, shall the dead bodie be kromen, burned, deuoured, or howsoeuer consumed, at the day of iudgement rise to eternall glorie. In the winter season trees remaine without fruite or leaues, and beeing beaten with winde and weather appeare to the eye as if they were rotten trees; yet when the spring time comes againe, they bring forth as before, buddes and blossoms, leaues and fruit: the reason is, because the bodie, graines, and armes of tree are all ioyned to the roote, where lies the sappe in the winter season, and whence by meanes of this coniunction it is deuied to all the parts of the tree in the spring time. Euen so the bodies of men haue their winter also, in which they are turned to dust, and so remaining for the space of many thousand yeares, yet in the day of iudgement by meanes of that mysticall coniunction with Christ, shall diuine and quickning vertue streame thence to all the bodies of the Elect to cause them to liue againe, and that to life eternall. But some will say, that the wicked also rise againe. *Ans.* They doe so indeede; but not by the same cause, for they rise by the power of Christ as he is a iudge to condemne them: whereas the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed and indissoluble coniunction which they haue with Christ.

And

And the bodies of the Elect though they putrifie and consume neuer so much in the graue, yet are they still in the fauour of God and in the covenant of grace: to which, because they haue right and title beeing dead, they shall not remaine so for euer, but shall rise to glorie at the last iudgement. Therefore the rotting of the bodie is nothing in respect, and the death of the bodie is no death. And therefore also death in the old and new Testament is made but a sleepe, and the graue a bed, whereof the like was neuer seene; wherein a man may rest, nothing at all troubled with dreames or fantasies, and whence he shall rise no more subiect to weaknes or sickness, but presently be translated to eternall glorie. By this then which hath bin said, it appeares that the death of the righteous is a second degree to euerslasting happines.

Now then considering our coniunction with Christ is the foundation of all our ioy and comfort in life and death, we are in the feare of God to learne this one lesson, namely, that while we haue time in this world, we must labour to be vnited vnto Christ, that we may be bone of his bone and flesh of his flesh. This very point is as it were a flaggon of wine to reuiue our soules when they be in a lowne at any instant. And that we may be assured that we are certainly ioyned to Christ, we must shew our selues to be members of his mysticall bodie by the daily fruits of righteousness and true repentance. And beeing once certainly assured in conscience of our beeing in Christ, let death come when it will, and let it cruelly part asunder both bodie & soule, yet shall they both remaine in the covenant, and by meanes thereof be reuizened and taken vp to life eternall. Whereas on the contrarie, if men be out of the covenant and die out of Christ, their soules goe to hell, and their bodies rotte for a time in the graue, but afterward they rise to endles perdition. Wherefore I say againe and againe, labour that your consciences by the holy Ghost may testifie that ye are living stones in the Temple of God, and branches bearing fruit in the true vine: and then ye shall feele by experience, that the pangs of death shall be a further degree of happines then euer ye found in your liues, euen then when ye are gasping and panting for breath.

Thus much of the meaning of the text, now followes the vles, and they are manifold. The first and principall is this. In that Salomon preferres the day of death before the day of birth, he doth therein giue vs to vnderstand, that there is a direct and certen way whereby a man may die well, if it had beene otherwise, he could not haue saide that *the day of death is better*. And whereas he auoucheth this, he shewes withall that there is an infallible way whereby a man may make a blessed end. Therefore let vs now come to search out this way; the knowledge and true vnderstanding whereof must not be fetched from the writings of men, but from the word of God, who hath the power of life and death in his owne hande.

Now that a man may die well, Gods word requires two things: a preparation before death, and a right behauiour and disposition in death.

The preparation vnto death is an action of a repentant sinner, whereby he

he makes himselfe fitt and readie to die, and is a dutie very necessarie, to which we are bound by Gods commandement. For there be sundrie places of Scripture which do straightly inioyne vs to watch and pray, and to make our selues readie euery way against the second coming of Christ to iudgement. Now the same places doe withall binde vs to make preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueh a man, so shall the last iudgement finde him, and so shall he abide eternally: there may be changes and conversions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise be omitted of him that desires to make an happie and blessed ende.

This preparation is twofold: generall, and particular. Generall preparation is that whereby a man prepares himselfe to die through the whole course of his life. A dutie most needefull which must in no wise be omitted. The reasons are these. First of all death which is certen is most vncerten. I say it is certen, because no man can eschue death. And it is vncerten three waies: first, in regard of time: for no man knoweth when he shall die: secondly, in regard of place: for no man knowes where he shall die, whether in his bed or in the field, whether by sea or by land: thirdly, in respect of the kind of death: for no man knowes whether he shall die of a lingring or sudden, of a violent or naturall death. Hence it followes, that men should euerydaie prepare themselves to death. Indeepe if we could knowe when, where, and howe we should die, the case were otherwise, but seeing we know none of these, it stands vs in hand to looke about vs. A second reason seruing further to perswade vs is this. The most dangerous thing of all in this world is, to neglect all preparation. To make this point more manifest, I will vse this comparison. A certaine man, pursued by an vnicorne, in his flight falls into a dungeon, and in his fall takes hold and hanges by the arme of a tree: now as he thus hangs looking downward, he sees two wormes gnawing at the root of the tree, and as he lookes vppward he sees an hieue of most sweete hony, whereupon he climes vp vnto it, and sitting by it feeds thereon. In the meane season while he is thus sitting the two wormes gnawe in pieces the roote of the tree: which done, tree and man and all fall into the bottom of the dungeon. Now this Vnicorne is death, the man that flieth is every one of vs, and every liuing man: the pitouer which he hangerh, is hel: the arme of the tree is life it selfe: the two wormes ate daie and night, the continuance whereof is the whole life of man: the hieue of hony is the pleasures and profits and honours of this world, to which when men wholly giue themselves not considering their ends, til the tree root that is this temporall life be cut off: which being once done, they plunge themselves quite into the gulf of hel. By this we see, that there is good cause that men should not deferre their preparation till the time of sicknesse, but rather euery day make themselves readie against the day of death. But some will say, it shall

suffice if I prepare my selfe to pray when I begin to be sicke. *Ans.* These men greatly deceiue themselves, for the time then is most vnfit to begin a preparation, because all the senses and powers of the body are occupied about the paines and troubles of the diseases; and the sicke parte is exercised partly in conference with the Physitian, partly with the Minister about his soules health and matters of conscience, and partly with friends that come to visit. Therefore there must some preparation goe before in the time of health, when the whole man with all the powers of body and soule are at libertie. Againe, there be some others which imagine and say, that a man may repent when he will, euen in the time of death: and that such repentance is sufficient. *Ans.* It is false which they say: For it is not in the power of man to repent when he himselfe will, when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Christ saith, that many shall seeke to enter into heaven and shall not be able. But why so? because they seeke when it is too late, namely when the time of sight is past. Therefore it is exceeding follie for men so much as once to dreame that they may haue repentance at command: nay it is a iust iudgement that they should be condemned of God in death, that did contemne God in their life: and that they should quite be forgotten of God in sicknes, that did forget God in their health. Againe I answer, that this late repentance is seldome or neuer true repentance. It is sicke like the partie himselfe, commonly languishing and dying together with him. Repentance should be voluntarie (as al obedience to God ought) but repentance taken vp in sicknes, is vsually constrained and extorted by the feare of hell, and other iudgements of God: for crosses, afflictions, and sicknesse will cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and to dissemble faith and repentance and euery grace of God as though he had them as fully as any of the true seruants of God: whereas indeede he wants them altogether. VVherefore such repentance commonly is but counterfaite. For in true and sound repentance men must forsake their sinnes; but in this, the sinne forsakes the man; who leaues all his euill waies onely vpon this that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent and prepare themselves to die in the time of health before the day of death or sicknesse come. Lastly it is alleadged that one of the theeues repented vpon the crosse. *Ans.* The thiefe was called after the eleventh houre at the point of the twelfth, when he was now dying and drawing on. Therefore his conuersion was altogether miraculous and extraordinarie: and there was a speciall reason why Christ would haue him to be called then, that while he was in suffering he might shew forth the vertue of his passion; that all which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinarie rule of an extraordinarie example.

Thus then this point beeing manifest that a generall preparation must be

be made, let vs now see in what manner it must be done. And for the right doing of it, five duties must be practised in the course of our lives. The first is the meditation of death in the life time. For the life of a Christian is nothing else but a meditation of death. A notable practise hereof we haue in the example of Ioseph of Arimathea, who made his tombe in his life time in the midst of his garden: no doubt for this ende, to put himselfe in minde of death, and that in the midst of his delight and pleasures. Heathen Philosophers that neuer knew Christ, had many excellent meditations of death though not comfortable in regard of life euertlasting. Now we that haue knowne and beleueed in Christ, must goe beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedie thereof, the cursed death of Christ, cursed I say in regard of the kinde of death and punishment laide vpon him, but blessed in regard of vs. Thirdly we must often meditate of the presence of death, which we doe, when by Gods grace we make an account of every present day as if it were the present day of our death, and reckon with our selues when we goe to bed as though we should neuer rise againe; and when we rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse and brings forth many fruits in the life of man. And first of all it serueth to humble vs vnder the hande of God. Example we haue of Abraham, who saide, behold, *I haue begonne my days to speake to thee Lord, and I am but dust and ashes.* Marke here, how the consideration of his mortalitie made him to abase and cast downe himselfe in the sight of God: and thus if we could reckon of every day as of the last day, it would straightway pull downe our peacockes feathers, and make vs with Iob to abhorre our selues in dust and ashes.

Gen. 18. 27.

Secondly this meditation is a meanes to further repentance. VVhen Ionas came to Ninive and cried, *Yet fourtie daies and Ninive shall be destroyed*, the whole citie repented in sackcloth and ashes. When Elias came to Ahab and told him that the dogges should eate Iesabel by the wall of Ieruel, and him also of Ahabes stocke that died in the citie, &c. it made him to humble himselfe so, as the Lord saith to Elias, *Seest thou how Ahab is humbled before me.* Now if the remembrance of death was of such force in him that was but an hypocrite, how excellent a meanes of grace will it be in them that truly repent.

Thirdly, this meditation seemes to stirre vp contentation in euery estate and condition of life that shall befall vs. Righteous Iob in the very midst of his afflictions, comforts himselfe with this consideration, *Naked (saith he) came I forth of my mothers wombe, and naked shall I returne againe, &c. blessed be the name of the Lord.* And surely the often meditation of this, that a man of all his abundance can carrie nothing with him but either a

coffin or a winding sheete or both, should be a forcible meane to repress the vnvariable desire of riches and the loue of this world.

Thus we see what an effectuall meane this meditation is to encrease and further the grace of God in the hearts of men. Now I commend this first dutie to your Christian considerations, desiring the practise of it in your liues: which practise that it may take place, two things must be performed. First, labour to plucke out of your hearts a wicked and eronious imagination, whereby euery man naturally blesteth himselfe and thinks highly of himselfe: and though he had one foote in the graue, yet he perswades himselfe that he shall not die yet. There is no man almost so old but by the corruption of his heart he thinks that he shall live one yeare longer. Cruell and vnmmerciful death makes league with no man: & yet the Prophet Esay saith, that the wicked mā makes a league with death. How can this be? there is no league made indeed but only in the wicked imagination of man, who falsly thinks that death will not come nere him, though all the world should be destroyed. See an example in the parable of the rich man, that hauing stored vp a-bundance of wealth for many yeres, said vnto his own soule, *Soule, thou hast much goods laid up for many yeres, lye at ease, eat, drinke, and take thy pastime*: whereas his soule was fetched away presently. And seeing this naturall corruption is in euery mans heart, we must daily fight against it, & labour by al might & maine that it take no place in vs: for so long as it shall preuaile, we shalbe vtterly unfit to make any preparation to death. We ought rather to Indeuour to attaine to the minde & meditation of S. Hierome, who testifieth of himselfe on this manner, *Whether I wake or sleepe, or what soeuer I doe, me thinks I heare the sound of the trumpet, Rise ye dead, and come to iudgement.*

The second thing which we are to practise that we may come to a sci-ous meditation of our owne endes, is, to make prayer vnto God that we might be enabled to resolute our selues of death continually. Thus Dauid praied, *Lord make me to know mine ende, and the measure of my daies, let me know how long I haue to live.* And Moses, *Lord teach me to number my daies, that I may applie mine heart vnto wisdom.* It may be said, What need men pray to God that they might be able to number their daies? can not they of themselves reckon a fevv yeres and daies that are able by art to measure the globe of the earth, and the spheres of heauen, & the quantities of the staries, vvith their longitudes, latitudes, altitudes, motions, and distances from the earth? No verily. For how soeuer by a generall speculation vve think something of our endes, yet vnles the spirit of God be our schoolmaster to teach vs our dutie, vve shal neuer be able soundly to resolute our selues of the presence and speedines of death. And therefore let vs pray vvith Dauid and Moses that God vvould inlighten our mindes vvith knowvledge, and fill our hearts vvith his grace, that vve might rightly consider of death, and esteeme of it euery day and houre as if it vvete the day and houre of death.

The second dutie in this generall preparation is, that euery man must dai-ly

Esa. 28.

Luk. 11. 17.

In epist.

Psal. 39. 4.

Psal. 90. 12.

ly in deauour to take away from his owne death the power and strength thereof. And I pray you marke this point. The Philistims saw by experience that Samson was of great strength, and therefore they vsed meanes to know in what part of his bodie it lay: and when they found it to be in the haire of his head, they ceased not vntill it was cut off. In like manner the time will come when we must incounter hand to hand with tyrannous & cruell death: the best therefore is, beforehand now while we haue time to search where the strength of death lies, which beeing once knowne, we must with speed cut off his Samsons lockes, and bereaue him of his power, disarm him, and make him altogether vnable to preuaile against vs. Nowe to finde out this matter, we neede not aske the counsell of any Delilah; for we haue the word of God which teacheth vs plainly where the strength of death consists, namely in our sinnes, as Paul saith, *The sting of death is sinne*. Well then, we knowing certainly that the power and force of euery mans particular death lies in his owne sinnes, must spend our time and studie in vsing good meanes that our sinnes may be remoued and pardoned. And therefore we must daily inure our selues in the practise of two duties. One is to humble our selues for all our sinnes past, partly confessing them against our selues, partly in prayer crying to heauen for the pardon of them. The other is for time to come to turne vnto God, and to carrie a purpose, resolution, and in deauour in all things to reforme both heart & life according to Gods word. These are the very principall and proper duties, whereby the strength of death is much rebated, and he is made of a mightie and bloodie enemy so farre forth friendly and tractable, that we may with comfort incounter with him and preuaile too. Therefore I commend these duties to your Christian considerations, and carefull practise, desiring that ye would spend your daies euer hereafter in doing of them. If a man were to deale with a mightie dragon or serpent hand to hand, in such wise as he must either kill or be killed, the best thing were to bereaue him of his sting or of that part of his bodie where his poyson lies: now death it selfe is a serpent, dragon, or scorpion, and sinne is the sting or poyson wherby he wounds and kills vs. Wherefore without any more delay, see that ye pull out his sting: the practise of the foresaide duties is as it were a fitte and worthie instrument to doe the deede. Hast thou beene a person ignorant of Gods will, a contemner of his word and worship, a blasphemour of his name, a breaker of his sabbaths, disobedient to parents and magistrates, a murderer, a fornicatour, a rayler, a slanderer, a couetous person, &c. reforme these thy sinnes and all other like vnto them, pull them out by the rootes from thy heart, and cast them off. So many sinnes as be in thee, so many stings of death be also in thee to wound thy soule to eternall death. Therefore let no one sinne remaine for which thou hast not humbled thy selfe and repented seriously. VVhen death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe vs the least hurt but by the force of our owne sinnes. VVherefore I say againe and againe, lay this point to your hearts, and spend your strength,

life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bosome when the sting is out: and we may let death creepe into our bosoms, and gripe vs with his legges, and stabbe vs at the heart, so long as he brings not his venime and poyson with him.

And because the former duties are so necessarie, as none can be more, I will vse some reasons yet further to inforce them. VVhatsoeuer a man would doe when he is dying, the same he ought to doe every day while he is liuing: now the most notorious and wicked person that euer was, when he is dying will pray & desire others to pray for him, and promise amendment of life, protesting that if he might liue, he would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be carefull to doethis every day. Againe, the saying is true, he that would liue when he is dead, must die while he is alieue, namely to his sinnes. VVouldest thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life time thou die to thine owne sinnes. Lastly wicked Balasam would faine die the death of the righteous: but alas, it was to small purpose: for he would by no meanes liue the life of the righteous. For his continuall purpose and meaning was to follow his old waies in sorceries and couetousnes. Now the life of a righteous man standes in the humbling of himselfe for his sinnes past, and in a careful reformation of life to come. VVouldest thou then die the death of the righteous, then looke vnto it, that thy life be the life of the righteous: if ye will needes liue the life of the vnrighteous, ye must looke so die the death of the vnrighteous. Remember this, and consent not your selues to heare the word, but be doers of it: for ye leame no more indeede, what measure of knowledge so euer ye haue, then ye practise.

Eph. 4. 21, 22.

The third dutie in our generall preparation, is in this life to enter into the first degree of life eternall. For as I haue said, there be three degrees of life euerlasting, and the first of them is in this present life. For he that would liue in eternal happines for euer, must begin in this world to rise out of the graue of his owne sinnes, in which by nature he lies buried, and liue in newnesse of life, as it is said in the Revelation, *He that will escape the second death, must be made partaker of the first resurrection.* And Paul saith to the Colossians, that they were in this life deliuered from the power of darknes, and translated into the kingdom of Christ. And Christ saith to the Church of the Iewes, *the kingdom of heauen is amongst you.* Now this first degree of life is, when a man can say with Paul, *I liue not, but Christ liues in me:* that is, I finde partly by the testimonie of my sanctified conscience, and partly by experience, that Christ my redeemer by his spirit guideth and gouerneth my thoughts, will, affections, and all the powers of bodie and soule, according to the blessed direction of his holy will. Now that we might be able to say this, we must haue three gifts and graces of God, wherein especially this first degree of life consists. The first is *saue knowledge*, whereby we doe truly resolve our selues that God the father of Christ is our father, Christ his sonne our Redeemer, and the holy Ghost our comforter. That this knowledge is one part of life eternall,

Rev. 20. 6.

Col. 1. 13.

eternall; it appeares by the saying of Christ in Iohn; *This is life eternall, that is,* Ioh. 17.
the beginning and entrance into life eternall, *so know thou the only God and*
whome thou hast sent Iesus Christ. The second grace, is peace of conscience Phil. 2.
which passeth all vnderstanding; and therefore Paul saith, that the kingdom
of heauen is *righteousnes, peace of conscience, and ioy in the holy Ghost.* The hor- Rom. 4.
rour of a guiltie conscience is the beginning of death and destruction: there-
fore peace of conscience deriued from the death of Christ, is life and happi-
nes. The third is the regiments of the spirit; whereby the heart and life of
man is ordered according to the word of God. For Paul saith, that they
that are the children of God are *led by the spirit of Christ.* Now seeing this is Rom. 8. 14.
so, that if we would liue eternally, we must begin to liue that blessed and e-
ternall life before we die; here we must be carefull to reforme two common
errours. The first is, that a man enters into eternall life vvhhen he dies and not
before; which is a flat vntruth. Our Sauiour Christ said to Zacheus; *This*
day is saluation come to thy house; giving vs to vnderstand, that a man then
beginnes to be saued, vvhhen God doth effectually call him by the ministe-
of his Gospel. VVho soeuer then vwill be saued vvhhen he is dying and dead,
must begin to be saued vvhile he is now liuing. His saluation must begin in
this life, that vvhould come to saluatiō after this life: *Verily, verily, saith Christ,* Ioh. 5. 24.
he that heareth my word, and belongeth to him that sent me, hath eternall life,
namely in this present life. The second errour is, that how soeuer a man liue,
if vvhhen he is dying he can lift vp his eyes, and say, *Lord haue mercie vpon me,*
he is certainly saued. Behold a very dangerous and foolish conceit, that de-
ceiues many a man. It is all one as if an arrand thiefe should thus reason
vvith himselfe, and say; I vwill spend my daies in robbing and stealing, I feare
neither arraignment, nor execution. For at the very time vvhhen I am to be
turned off the ladder, if I doe but call vpon the iudge I know I shall haue
my pardon. Behold a most dangerous and desperate course; and the very
same is the practise of carelessse men in the matter of their saluation. For a
man may die vvith *Lord haue mercie in his mouth,* and perish eternally; ex-
cept in this vvord he enter into the first degree of eternall life. For not euery
one that saith *Lord, Lord, shall enter into heauen;* but he that doth the will of the Math. 7. 21.
Father which is in heauen.

The fourth dute, is to exercise and inure our selues in dying by little and
little so long as we liue here vpon earth, before we come to die indeede.
And as men that are appointed to runne a race, exercise themselves in run-
ning, that they may get the victorie: so should we begin to die now vvhile
we are liuing, that we might die vvell in the ende. But some may say, how
should this be done? Paul giues vs direction in his owne example vvhhen he
saith, *by the reuoycing which I haue in Christ I die daily.* And he died daily not 1. Cor. 15. 31.
onely because he vvvas often in danger of death by reason of his calling; but
also because in all his dangers and troubles; he inured himselfe to die. For
vvhhen men doe make the right vse of their afflictions, vvhether they be in
bodily or minde or both, and doe vvith all their might indeavour to beare

them patiently; humbling themselves as vnder the correction of God, then they beginne to die well. And to doe this in deede is to take an excellent course. He that would mortifie his greatest sinnes, must begin to doe it with small sinnes; which, when they are once reformed, a man shall be able more easily to overcome his master sinnes. So likewise he that would be able to beare the crosse of all crosses, namely death it selfe, must first of all learne to beare small crosses, as sicknesses in bodie, and troubles in minde, with losses of goods and of friends, and of good name: which I may fitly tearme little deaths, and the beginnings of death it selfe: and we must first of all acquaint our selues with these little deaths, before we can well be able to beare the great death of all. Againe, the afflictions and calamities of this life are as it were the harbingers and pursuers of death: and we are first to learne how to intertaine these messengers, that when death the lord himselfe shall come, we may in better manner intertaine him. This point *Bilney* the martyr well considered, who oftentimes before he was burned, put his finger into the flame of the candle, not onely to make triall of his abilitie in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus ye see the fourth durie, which ye must in any wise learne and remember, because we cannot be able to beare the pangs of death well, vnles we be first well schooled and nurtured by sundrie trialls in this life.

*More post cruci-
com minor est.*

Eccles. 9. 10.

Gal. 6. 10.

The fifth and last durie is set downe by Salomon, *All that shine hand shall finde to doe, doe it with all thy power.* And marke the reason, *For there is neither works, nor inuention, nor knowledge, nor wisdom in the grave whither thou goest.* To the same Purpose Paul saith, *Do good to all men while ye haue time.* Therefore if any man be able to doe any good service either to Gods Church, or to the commonwealth, or to any private man, let him doe it with all speed and with all his might, least death it selfe preuent him. He that hath care thus to spende his daies, shall with much comfort and peace of conscience ende his life.

Thus much of generall preparation. Nowe followeth the particular, which is in the time of sickness. And here first of all I will shew what is the doctrine of the Papists, and then afterward the truth. By the popish order and practise, when a man is about to die, he is inioyned three things. First to make sacramentall confession, specially if it be in any mortall sinne; secondly to receiue the Eucharist; thirdly to require his annoyling, that is; the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearfall or enumeration of all mans sinnes to a priest, that he may receiue absolution. But against this kind of confession, sundrie reasons may be alleadged. First of all, it hath no warrant either by commaundement or example in the whole worde of God. They say yes, & they indeauiour to prooue it thus: He which lies in any mortall sinne, is by Gods law bounde to doe penance and to seeke reconciliation with God: now the necessarie meanes after baptism to obaine reconciliation, is the confession of all our sinnes to a priest. Because Christ hath appointed

appointed priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptism can without their sentence and determination be reconciled, and they can not rightly iudge, vlesse they know all a mans finnes: therefore all that fall after baptism are bound by Gods word to open all their finnes to a priest. *Ans.* It is false which they say that priests are iudges, hauing power to examine and take knowledg of mens finnes, and iurisdiction whereby they can properly absolve and pardon or retaine them. For Gods word hath given no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth pardon or not pardon his finnes. Againe, pardon may truly be pronounced, and right iudgement of the estate of any man, without a particular rehearfall of his finnes. For he which soundly and truly repents of one or some few finnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets and Apostles, who not onely absolved particular persons, but also whol Churches without exaction of auricular confession. When Nathan the Prophet had rebuked Dauid for his two great and horrible crimes, Dauid touched with remorse said, *I haue sinned*, and Nathan presently without further examination declared vnto him in the name of God, that his finnes were forgiven him. Thirdly, it can not be prooued by any good and sufficient proofes, that this confession was vsed in the Church of God till after five or six hundred yeares were expired. For the confession which was then in use, was either publicke before the Church, or the opening of a publicke fault, to some private person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessarie thing to receiue the Eucharist in the time of sicknes toward death, and that privately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no daunger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned, if we repent. And there is no reason why we should thinke that sicke men should be deuiued of the comfort of the Lords supper, if they receiue it not in death; because the fruit and efficacie of the sacrament once receiued, is not to be restrained to the time of receiuing, but it extendes it selfe to the whole time of mans life afterward. Againe the supper of the Lord is no private action, but meere ecclesiasticall: and therefore to be celebrated in the meeting and assembly of Gods people; as our Saviour Christ prescribeth, when he saith, *Do ye* Luk. 22. 19. *this*; and Paul in saying, *When ye come together*. But it is alleadged that the Israelites did eate the Pascall lambe in their houses when they were in Egypt. *Ans.* The Israelites had then no libertie to make any publicke meeting for that end: and God commanded that the Pascall lambe should be eaten in all the houses of the Israelites at one and the same instant; and that in effect was as much as if it had bene publicke. Againe, they alleadge a Canon of the Council of Nice; which decreeth that men being about to die,

2. Sam. 12. 13.

1. Cor. 11. 10.

*fructu vi-
tica.*

die, must receive the Eucharist, and not be deprived of the provision of food necessarie for their journey. *Ans.* The Council made no decree touching the administration of the Sacrament to all men that die, but to such onely as fall away from the faith in persecution, or fell into any other notorious crime, and were thereupon excommunicate, and so remained till death; and either then or somewhat before testified their repentance for their offences. And the Canon was made for this ende, that such persons might be assured that they were againe receiued into the Church, and by this meanes depart with more comfort. Thirdly it is objected, that in the Primitive Church, part of the Eucharist was caried by a ladde to Serapion an aged man, lying sicke in his bedde. *Ans.* It was indeed the custome of the ancient Church from the very beginning, that the elements of bread and wine should be sent by some of the Deacons to the sicke, which were absent from the assembly. And yet neuertheless here is no footing for priuate communions. For the Eucharist was onely then sent when the rest of the Church did openly communicate, and such as were then absent onely by reason of sicknes, and desired to be partakers of that blessed communion, were to be reputed as present. Lastly it is objected, that it was the manner of men and women in former times to carrie part of the sacrament home to their houses, and to reserve it till the time of neede, as the time of sicknes, and such like. *Ans.* The reservation of the Sacrament was but a superstitious practise, though it be ancient. For out of the administration, that is, before it begin, and after it is ended, the sacrament ceaseth to be a sacrament, and the elements to be elements. As for the practise of them that vsed to cramme the Eucharist into the mouth of them that were deceased, it is not onely superstitious but also very absurd.

** Basil. epist. ad
Casil.
Terent. l. 2. ad
uxorem.
Hieron. in A-
pol. prohib. in
Iob.
Conc. Carth. 3.
can. 6.*

As for the Annoiling of the sicke, that is, the anointing of the bodie, specially the organes or instruments of the senses, that the partie may obtaine the remission of his sinnes, and comfort against all temptations of the deuill in the houre of death, and strength more easily to beare the paines of sicknes and the pangs of death, and be againe restored to his corporall health, if it be expedient for the saluation of his soule; it is but a dorage of mans braine, and hath not so much as a shew of reason to iustifie it. The fish of Iames is commonly alleadged to this purpose, but the anointing there mentioned is not of the same kinde with this greasie sacrament of the Papiests. For that anointing of the bodie was a ceremonie vsed by the Apostles and others, when they put in practise the miraculous gift of healing, which gift is now ceased. Secondly, that anointing had a promise that the partie should recouer his health: but this popish anointing hath no such promise; because for the most part the persons thus annoiled die afterward without recouerie; whereas those which were annoiled in the Primitive Church alwaies recovered. Thirdly, the ancient anointing serued onely for the procuring of health, but this tends further to the procuring of remission of sinnes, and strength in temptation.

Iam. 5. 16.

Thus

Thus hauing scene the doctrine of the Papists, I come now to speake of the true and right maner of making particular preparation before death, which contains three sorts of duties: one concerning God, the other concerning a mans own selfe, the third concerning our neighbour. The first concerning God, is to seek to be reconciled vnto him in Christ, though we haue bin long assured of his fauour. All other duties must come after in the second place, and they are of litle or no effect without this. Now this reconciliation must be sought for and is obtained by a renewing of our former faith & repentance: and they must be renewed on this maner. So soone as a mā shall feele any maner of sicknes to seaze vpon his bodie, he must consider with himselfe whence it ariseth: and after serious consideration, he shall find that it comes not by chaunce or fortune, but by the speciall prouidence of God. This done, he must goe yet further and consider for what cause the Lord should afflict his body with any sicknes or disease. And he shall find by Gods word, that sicknes comes ordinarily and vsually of sinne. *Wherefore is the li- Lam. 3.39.*
uing man sorrowfull? man suffereth for his sinne. It is true indeede, there be other causes of the wants of the body, and of sicknes, beside sinne; & though they be not knowne to vs, yet they are knowne to the Lord. Hereupō Christ when he saw a certaine blinde man, and was demanded what was the cause of the blindnes, answered, *neither hath he bin sinned nor his parents, but that Joh. 9.2.*
the works of God should be shewed on him. Yet we for our parts, who are so good not by the seeres, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the mā sick of the palsey, he saith, *be of good comfort, thy sinnes are forgiven thee:* and whē Math. 9.2.
he had healed the man by the poole of *Bethesda*, that had bin sicke thirty eight yeres, he bids him *sinne no more lest a worse thing happen vnto him:* gi. Joh. 5.14.
using them both to yndetstand that their sicknes came by reason of the ir sinnes. And thus should euery sicke man resolute himselfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cause of our sicknes, three things concerning our sinnes must be performed of vs in sicknes. First we must make a new examination of our hearts and liues, and say as the Israelites said in affliction; *Let vs search and try Lam. 3.40.*
our waies, and turne againe to the lord. Secondly we must make a new confession to God of our new and particular sinnes, as God sends new corrections and chastisements. When David had the hand of God very heauie vpon him for his sinnes, so as his very bones and moisture consumed within him, he made confession of them vnto God, and thenupon obtained his pardon, and was healed. The third thing is to make new prayer and more earnest the ever before, with sighes and grones of the spirit, and that for pardon of the same sinnes, & for reconciliation with God in Christ. In the exercise of these three duties standes the renovation of our faith and repentance whereby they are increased, quickned and revived. And the more sicknes preuailes & takes place in the body, the more should we be carefull to put them in vre: that spirituall life might increase as temporall life is decayed. When King
Ezechias

6.Chron.33.
12,13.

Ezechias lay sicke, as he thought vpon his death bed; he wept as for some other causes so also for his finnes, and withall he praied God to cast them behind his backe. Dauid made certaine Psalmes when he was sicke, or at the least vpon the occasion of his sicknes, as namely the first, the thirrie two, the thirrie eight, the thirrie nine, &c. and they all are Psalmes of repentance: in which we may see how in distresse of body and minde he renewed his faith and repentance, heartily bewailing his finnes, and intreating the Lord for the pardon of them. Manasses, one that fell from God, and gaue himselfe to many horrible finnes; when he was taken captiue and imprisoned in Babylon, he praied to the Lord his God, and humbled himselfe greatly before the God of his fathers, and praied vnto him: and God was intreated of him, and heard his prayer, and brought him againe into Ierusalem into his kingdome, and then Manasses knew that the Lord was God. Now looke what Manasses did in this tribulation, the same thing must we doe in the time of our bodily sicknes.

Here I haue occasion to mention a notorious fault that is very common in this age, even among such as haue long liued in the bosom of the church; and that is this. Men now a daies are so farre from renewing their faith and repentance, that when they lie sicke and are drawing toward death, they must be Catechised in the doctrine of faith and repentance, as if they had bin but of late receiued into the Church. Whosoever will, but as occasion is offered visit the sicke, shall finde this to be true which I say. What a shame is this, that when a man hath spent his life & daies in the Church for the space of twentie or thirrie, or fourtie yeares, he should at the very ende of all and not before, begin to inquire, what faith, and what repentance is, and how his soule might be saued. This one sinne argues the great securitie of this age, and the great contempt of God and his word. Well let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of saluation, and to vse all good meanes beforehand, that they may be able in sicknes and in the time of death to put in practise the spirituall exercises of inuocation and repentance.

Mark. 2.

Now if so be it fall out that the sicke partie cannot of him selfe renew his owne faith and repentance, he must seeke the helpe of others. When the man that was sicke of the dead palsie could not goe to Christ him selfe, he got others to beare him in his bed; and when they could not come nere for the multitude, they vncovered the rooffe of the house and let the bed downe before Christ: even so, when sicke men can not alone by themselves do the good duties to which they are bound, they must borrow helpe from their fellow members; who are partly by their counsell to put to their helping hand, and partly by their prayers to present them vnto God, and to bring them into the presence of Christ.

And touching helpe in this case, sundrie duties are to be performed. Saint Iames sets downe foure, two whereof concerne the sicke patient, and other two such as be helpers. The first dutie of the sicke man is to send for helpe: where two circumstances must be considered: who must be sent for, and when.

when. For the first Saint Iames saith, *Is any sick among you? let him call for the Elders of the Church.* Whereby are meant not onely Apostles and all ministers of the gospel, but others also (as I take it) which were men ancient for yeares indued with the spirit of vnderstanding and prayer, and had withall, the gift of working miracles and of healing the sicke. For in the Primitive Church this gift was for a time so plentifully bestowed on them that beleued in Christ, that soldiers cast out devils, and parents wrought miracles on their children. Hence we may learne, that howsoeuer it be the dutie of the Ministers of the word principally to visit and comfort the sicke, yet is it not their dutie alone; for it belongs to them also which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (saith the holy Ghost) *while it is called to day.* And Againe, *Admonish them that are disordered, and comfort those that are weak.* And indeede in equitie it should be the dutie of euery Christian man to comfort his brother in sicknes. Here we must needs take knowledge of the common fault of men and women when they come to visit their neighbours and friends: they can not speake a word of instruction and comfort, but spend the time in silence, gazing, and looking on; or in vttering words to little or no purpose, saying to the sicke partie, that they are sorie to see him in that case; that they would haue him to be of good comfort, but wherein and by what means they cannot tell that they doubt not but that he shall recover his health and liue with them still, and be merrie as in former time: that they will pray for him; whereas all their prayers are nothing els but the Apostles Creede, or the ten commandements, and the Lords prayer vttered without vnderstanding. And this is the common comfort that sicke men get at the handes of their neighbours when they come vnto them; and all this comes either because men liue in ignorance of Gods word, or because they falsly thinke that the whole burthen of this dutie lies vpon the shouldens of the ministers.

The second circumstance is, when the sicke partie must send for the Elders to instruct him and pray for him. And that is in the very first place of all before any other helpe be sought for. Where the Diuine ends, there the Physitian must begin: and it is a very preposterous course that the diuine should there begin where the physitian makes an ende. For till helpe be had for the soule, and sinne which is the roote of sicknes be cured, physicke for the bodie is nothing. Therefore it is a thing much to be disliked, that in all places almost, the physitian is first sent for, and comes in the beginning of the sicknes, and the Minister comes when a man is halfe dead, and is then sent for oftentimes, when the sicke partie lies drawing on and gasping for breath, as though Ministers of the Gospell in these daies were able to worke miracles.

The second dutie of the sicke party is to confesse his finnes, as Saint Iames saith, *Confesse your finnes one to another and pray one for another.* I will be said, that this is to bring in againe Popish shrift. *Ans.* Confession of our finnes, and that vnto men was neuer denied of any: the question onely is of the manner

Iam. 5. 14.

Tertull. de corona militis. cap. 11. & de Idol. c. 11,

Heb. 3. 13.

1. Thel. 5. 11. 14.

Iam. 5. 16.

manner and order of making confession. And for this cause we must see great difference betwene Popish shrift, and the confession of which Saint James speaketh. For he requires onely a confession of that or those finnes which lie vpon a mans conscience when he is sicke: but the Popish doctrine requireth a particular enumeration of all mans finnes. Again, Saint James enioynes confession onely as a thing necessarie, meete, and conuenient, but the Papists as a thing necessarie to the remission of finnes. Thirdly, Saint James permits that confession be made to any man, and by one man to another mutually; whereas Popish shrift is made onely to the priest. The second dutie then is, that the sicke partie troubled in minde with the memorie and consideration of any of his finnes past, or any manner of way tempted by the deuill, shall freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receiue comfort & die in peace of conscience.

Thus much of the sicke mans dutie now follow the duties of helpers. The first is, *to pray over him*, that is, in his presence to pray with him and for him, and by praier to present his very person and his whole estate vnto God. The Prophet Elizeus, the Apostle Paul, and our Saviour Christ vsed this manner of praying, when they would miraculously restore temporal life: and therefore it is very meete that the same should be vsed also of vs, that we might the better stirre vp our affection in praier, and our compassion to the sicke when we are about to intreate the Lord for the remission of their finnes, & for the salvation of their soules.

King. 4. 32.
Act. 10. 10.
Ioh. 11. 41.

The second dutie of him that comes as an helper, is, to annoint the sicke partie with oile. Now this annointing was an outward ceremony which was used with the gift of healing, which is now ceased: and therefore I omit to speake further of it.

Thus much of the dutie which the sicke man owes to God; now follow the duties which he is to performe vnto himselfe, and they are twofold: one concerns his soule, the other his body. The dutie concerning his soule is, that he must arme and furnish himselfe against the immoderate feare of present death. And the reason hercof is plaine: because howsoever naturally men feare through the course of their liues more or lesse, yet in the time of sickness when death approcheth, this naturall feare bred in the bone will most of all shewe it selfe, even in such sort, as it will astonish the senses of the sicke partie, and sometime cause desperation. Therefore it is necessarie that we use meanes to strengthen our selues against the feare of death. The meanes are of two sorts: practises, and meditations. Practises are two especially. The first is, that the sicke man must not so much regard death it selfe as the benefits of God which are obtained after death. He must fixe his minde vpon the consideration of the pangs and torments of death; but all his thoughts & affections must be set vpon that blessed estate that is enioyned after death. He that is to passe over some great and deepe riuier, must not looke downward to the streame of the water; but if he would preuent feare, he must set his foote sure

sure and cast his eye to the banke on the further side: and so must he that drawes neare death, as it were, looke ouer the waues of death & directly fixe the eye of his faith vpon eternall life. The second practise is to looke vpon death in the glasse of the Gospell, and not in the glasse of the lawe: that is, we must consider death not as it is propounded in the law, & looke vpon that terrible face vvhich the law giueth vnto it; but as it is set forth in the Gospell. Death in the law is a curse and the downefall to the pit of destruction: in the Gospell it is the entrance to haue: the law sets forth death as death, the Gospell sets death as no death, but as a sleepe only: because it speaketh of death as it is altered and changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will be a notable meanes to strengthen and stablish them against all immoderate feares and terrours that usually rise in sicknes.

The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principall and the grounds of the rests and they are foure in number. The first is borrowed from the speciall prouidence of God; namely that the death of euery man, much more of euery child of God, is not onely foreseene, but also foreappointed of God: yea the death of euery man deserued and procured by his finnes, is laide vpon him by God; who in that respect may be saide to be the cause of euery mans death. So saith Anna, *The Lord killeth and maketh aloue*. The Church of Ierusalem confessed that nothing came to passe in the death of Christ, but that which the foreknowledge and eternall counsell of God had appointed. And therefore the death also of euery member of Christ is foreseene and ordained by the speciall decree and prouidence of God. I adde further, that the very circumstances of death, as the time when, the place where, the manner how, the beginnings of sicknes, the continuance, and the ende, euery sike in the sicknes and the pangs of death, are particularly set downe in the counsell of God, *The very haire of our heads are numbered* (as our Sauour Christ saith) *and a sparrow lightes not on the ground without the will of our heavenly father*. Dauid saith excellently, *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did see me when I was without forme, for in thy booke were all things written, which in continuance were fashioned, when there was none of them before*. And he praises to God to put his seales into his bowles. Now if this be true, that God hath bowles for the very teares of his seruants, much more hath he bowles for their blood, and much more doth he respect and regard their paines and miseries with all the circumstances of sicknes and death. The carefull meditation of this one point is a notable meanes to arme vs against feare and distrust, and impatience in the time of death; as some examples in this case will easily manifest, *I held my tongue and said nothing*, saith Dauid: but what was it that caused this patience in him? the cause follows in the next words: *because thou Lord diddest it*. And Ioseph saith to his brethren: *Fear not, for it was the*

1 Sam. 2. 6.

Act. 4. 28.

Psal. 139. 15, 16

Psal. 56. 8.

Psal. 39. 10.

Gen 42.

Lord

Psal. 116. 13.

Lord that save me before you. Marke here how Ioseph is armed against impatience and griefe and discontentment by the very consideration of Gods providence: and so in the same manner shall we be confirmed against all feares and sorrowes, and say with David, *Prostratus in the sight of the Lord is the death of his Saints*: if this perswasion be once fixed in our hearts, that all things in sicknes and death come to passe vnto vs by the providence of God, who turnes all things to the good of them that love him.

Apoc. 14. 13.

The second meditation is to be borrowed from the excellent promise that God made to the death of the righteous: which is, *Blessed are they that die in the Lord, for they rest from their labours, and their works follow them*. The author of truth that can not lie hath spoken it. Now then let a man but thoroughly consider this, that death ioyned with reformed life hath a promise of blessednes adioyned vnto it, and it alone will be a sufficient means to stay the rage of our affections, and all inordinate feare of death: and the rather, if we marke wherein this blessednes consists. In death we are indeed thrust out of our old dwelling places, namely these houses of clay and earthly tabernacles of our bodies, wherein we have made long abode: but what is the end? surely that living and dying in Christ, we might have a building given of God, that is, an house not made with hands, but eternall in heavens, which is vnspcakable and immortall glory. If a poore man should be commanded by a Prince to put off his torne and beggerly garments, and in stead thereof to put on myll and costly robes, it would be a great reioycing to his heart: oh then what ioyfull newes must this be vnto all repentant & sorrowful sinners, when the King of heaven and earth comes vnto them by death and biddes them lay downe their bodies as ragged and patched garments, and prepare themselves to put on the princely robe of immortallitie? No tongue can be able to expresse the excellencie of this most blessed and happie estate.

1. Cor. 5. 1.

The third meditation is borrowed from the estate of all them that are in Christ, whether living or dying. He that dieth believing in Christ, dieth not forth of Christ but in him, having both his bodie and soule really coupled to Christ according to the tenour of the covenant of grace: and though after death bodie and soule be seuered one from another, yet neither of them are seuered or disioyned from Christ. The coniunction which is once begun in this life remaines eternally. And therefore though the soule goe from the bodie, and the bodie is selfe rotte in the grave, yet both are still in Christ, both in the covenant, both in the fauour of God as before death, and both shall againe be ioyned together, the bodie by the venue of the former coniunction beeing raised to eternall life. Indeed if this vnion with Christ were dissolued as the coniunction of bodie and soule is, it might be some matter of discomfort and feare, but the foundation and substance of our mysticall coniunction with Christ both in respect of our bodies and soules enduring for euer, must needs be a matter of exceeding ioy and comfort.

The fourth meditation is, that God hath promised his special, blessed, and comfortable presence vnto his seruants when they are sicke or dying, or any way

way distressed. *When thou passest through the waters, I will be with thee* (saith the Lord) *and through the floods that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Now the Lord doth manifest his presence three waies: the first is by moderating and lessening the paines and torments of sicknes and death, as the very words of the former promise doth plainly import. Hence it comes to passe that to many men the sorrowes and pangs of death, are nothing so grievous and troublesome, as the afflictions and crosses which are laid on them in the course of their liues. The second way of Gods presence is by an inwarde and unspeakable comfort of the spirit, as Paul saith, *we reioyce in tribulations, knowing that tribulation bringeth forth patience, &c.* but why is this reioycing? *because* (saith he in the next words) *the love of God is shed abroad in our hearts by the holy Ghost.* Againe, Paul hauing in some grievous sicknes receiued the sentence of death, saith of himselfe, that, *as the sufferings of Christ did abound in him, so his consolation did abound through Christ.* Here the we see, that when earthly comforts faile, the Lord himselfe drawes nere the bed of the sick, as it were, visiting them in his own person, & ministring vnto them refreshing for their soules: *With his right hand he holds vp their heads, & with his left hand he embraceth thē.* The third means of Gods presence is the ministerie of his good Angels, whō the Lord hath appointed as keepers & nources vnto his seruants to hold thē vp & to bearethē in their armes as nources do yong children, & to be as a gard vnto thē against the deuill & his angels. And all this is verified specially in sicknes, at which time the holy angels are not onely present with such as feare God, but readie also to receiue and to carrie their soules into heauen, as appeares by the example of Lazarus. Esa 43.3.

And thus much of the first dutie which a sick man is to perform vnto himselfe, namely that he must by all means possible arme & strengthen himselfe against the feare of death: now followeth the second dutie which is concerning the bodie: and that is that all sicke persons must be carefull to preserve health & life till God do wholly take it away. For Paul saith, *None of vs lueth to himselfe, neither doth any die to himselfe: for whether we live, we live vnto the Lord, or whether we die, we die vnto the Lord: whether we live therefore or die we are the Lords.* For this cause we may not doe with our liues as we wil, but we must reserue the whole disposition thereof vnto God, for whose glorie we are to live and die. And this temporall life is a most pretious iewel, & as the common saying is, life is very sweet because it is giuen man for this end, that he might haue some space of time wherein he might vse all good means to attain to life euetlasting. Life is not bestowed on vs, that we should spend our daies in our lusts & vaine pleasures, but that we might haue libertie to come out of the kingdō of darknes into the kingdō of grace, & frō the bondage of sinne into the glorious libertie of the sonnes of God: & in this respect special care must be had of preservation of life, till God doe call vs hence. Rom. 5.3,5.

In the preserving of life, two things must be considered: the meanes, and the right vse of the means. The means is good & wholsom physick: which,

1. King. 20. 7.

Gal. 1. 2. de art.
curativa. c. 7.

Luk. 10. 34.

Vallef. de sacra
philos. c. 88.

Esa. 1. 6.

Arist. de hist.
animal. l. 7. c. 1.Forrest. de urin.
iudicijs. lib. 3.
Lang. l. 2. ep. 41.

though it be despised of many as a thing vnprofitable & needles, yet must it be esteemed as an ordinance & blessing of God. This appeares, because the spirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto king Ezekias, a lump of drie figs by the Prophets appointment was laid to his boile & he was healed. Indeed this cure was in some sort miraculous, because he was made whole in the space of two or three daies, & *the third day he went vp to the temple*: yet the bunch of figs was a natural & ordinarie medicine or plaister seruing to soften & ripen tumours or swellings in the flesh. And the Samaritane is cōmended for the binding vp & for the pouring in of wine and oyle into the wounds of the man that lay wounded between Ierusalē & Ierico. Now this dealing of his was a right practise of physicke: for the wine serued to cleanse the wound & to ease the pain within: & the oyle serued to supple the flesh & to assuage the pain without. And the Prophet Esai seemes to cōmend this physick, whē he saith, *From the sole of the foote there is nothing whole therein, but wounds and swellings, and sores full of corruption: they haue not bin wrapped nor bound vp, nor mollified with oyle.* And whereas God did not cōmand circūcision of children before the eight day, he followed a rule of physick obserued in all ages, that the life of the child is very vnsterten till the first seven daies be expired, as we may see by the example of the child which Dauid had by Bathsabe which died the seuenth day. And vpon the very same ground heathen men vsed not to name their children before the eight day. Thus then it is manifest that the vse of physicke is lawfull and commendable.

Furthermore, that physicke may be well applied to the maintenance of health, speciall care must be had to make choise of such physicians as are knowne to be well learned, and men of experience, as also of good conscience & good religion. For as in other callings, so in this also, there be sundry abuses which may indanger the liues & the health of men. Some venter vpo the bare inspection of the vrine, without further direction or knowledge of the estate of the sick, to prescribe & minister as shal seeme best vnto thē. But the learned in this facultie do plainly auouch, that this kind of dealing tends rather to kill then to cure; & that sundrie men are indeed killed therby. For iudgement by the vrine is most deceitfull: the water of him that is sicke of a pettilent feauer euen vnto death, looks for substance & colour as the water of a whole man: & so doth the water of thē that are sick of a quartane or of any other intermitting feauer; specially if they haue vsed good diet frō the beginning: as also of thē that haue the pleuresie, or the inflammation of the lūgs, or the Squinancie, oftentimes when they are nere death. Now then considering the waters of such as are at the point of death, appears as the vrines of haile & sound mē, one & the same vrine may fore signifie both life & death, & be a signe of diuers, nay of contrarie diseases. A thin, crude, & pale vrine in them that be in health, is a token of want of digestion; but in them that are sick of a sharpe or burning ague, it betokens the frensie, & is a certen signe of death. Again, others there be that think it a smal matter to make experiments of their deuised medicines vpon the bodies of their patients, vwhereby the

health vvvhich they hoped for is either much hindered or much decayed. Thirdly, there be others vvvhich minister no physick at any time, or vse phlebotomie vvithout the direction of iudicial Astrology: but if they shal follow this course alwaies, they must needs kil many a man. Put the case that a man full bodied is takē vvith a pleuresie, the moone being in Leone, vvhat must be don? The learned in this art say, he must presently be let blood: but by Astrologie a stay must be made, til the moon be remooued frō Leo the house of the sunne: but by that time the impostume will be so much increased by the gathering together of the humours, that it can neither be dissolued nor ripened: & by this meanes the sick partie wanting help in time, shall die either by inflammation, or by the consumption of the lungs. Againe, when a man is sicke of the Squinancie, or of the seauer called *Synachus*, the moone then being in malignant aspects with any of the infortunate planets (as Astrologers vse to speak) if letting of blood be deferred till the moone be freed from the foresaid aspects, the partie dies in the meane season. Therefore they are far wide that minister purgations & let blood no otherwise then they are counselled by the constitution of the starres, whereas it is a far better course to cōsider the matter of the disease, with the dispositiō & ripening of it; as also the courses & symptoms & crisis thereof. This being so, there is good cause that sicke men should as well be carefull to make choise of meet Physitians to whome they might commend the care of their health, as they are carefull to make choise of lawyers for their worldly suits, and Diuines for cases of conscience.

Lang. l. 1. ep. 39.
See Ganivet-
tur called A-
micus medic.

Furthermore, all men must here be warned to take heed, that they vse not such meanes as haue no warrant. Of this kinde are all charmes or spells, of what words so euer they consist: characters & figures either in paper, wood, or waxe: all amulets & ligatures, which serue to hang about the necke or other parts of the bodie, except they be grounded vpon some good naturall reason; as white peonie hung about the neck, is good against the falling sickness: & woolf-dung tied to the bodie is a good against the collicke, not by any enchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any ordināce in Gods word, haue they any power to cure a bodily disease. For words can doe no more but signifie, and figures can doe no more but represent. And yet neuertheles these vnlawfull and absurd means are more vsed and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to inchanters, and sorcerers, which indeed are but witches & wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknes, then to seeke recquerie by such wicked persons. For if any turne after such as worke with spirits, and after soothsayers, to goe anwhoring after them, the Lord will set his face against them, and cut them off from among his people. When Achazia was sick, he sent to Baalzebub to the god of Ekron to know whether he should recouer or no: as the messengers were going, the Prophet Elias met them, and said, *Goe and returne to the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there*

Gall. 6. & 10.
de simp. medic.

Leu. 10. 6.

1. King. 1. 6.

is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come downe fro thy bed on which thou art gone vp, but shalt die the death. Therefore such kind of helpe is so farre from curing any paine or sicknes, that it rather doubleth them and fasteneth them vpon vs.

2. Chr. 16. 26.

Thus much of the meanes of health: now followes the manner of vsing the meanes; concerning which, three rules must be followed. First of all, he that is to take physicke, must not onely prepare his bodie, as physitians doe prescribe; but he must also prepare his soule by humbling himselfe vnder the hand of God in his sicknes for his sinnes, & make earnest praier to God for the pardon of them before any medicine come in his bodie. Now that this order ought to be vsed appeares plainly in this, that sicknes springs fro our sinnes as from a roote; which should first of all be stocked vp, that the braches might more easily die. And therefore Asa commended for many other things, is blamed for this by the holy Ghost, that he sought not to the Lord, but to the physitians, and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselves, are made incurable by the sinnes and the impenitencie of the partie: and therefore the best way is for them that would haue ease, when God begins to correct them by sicknes, then also to begin to humble themselves for all their sinnes, and turne vnto God.

1. Tim. 4. 3.

The second rule is, that when we haue prepared our selues, and are about to vse physicke, we must sanctifie it by the word of God and praier, as we doe our meat and drinke. For by the word we must haue our warrant, that the medicines prescribed are lawfull and good; and by praier we must intreat the Lord for a blessing vpon them, in restoring of heath, if it be the good will of God.

^b Intemperance
carnifex.

The third rule is, that we must carrie in minde the right and proper ende of physicke, least we deceiue our selues. We must not therefore thinke that physicke serues to preuent old age or death it selfe. For that is not possible, because God hath set downe that all men shall die and be changed. And life consists in a temperature and proportion of naturall heate and radicall moisture; which moisture being once consumed by the former heate, is by art vnrrepairable; and therefore death must needes follow. But the true ende of physicke is to continue and lengthen the life of man to his naturall period, which is vwhen nature, that hath beene long preserued by all possible meanes, is now wholly spent. Now this period, though it cannot be lengthened by any skill of man, yet may it easily be shortened, by intemperance in diet, by ^b drunkennes, and by violent diseases. But care must be had to auoide all such euils, that the little lampe of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: and whereas God in iustice might haue cut vs off and haue utterly destroyed vs, yet in great mercy he giues vs thus much time, that we might prepare our selues to his kingdome: which time when it is once spent, if a mā would redeeme it with the price of ten thousand worlds, he can not haue it.

And to conclude this point touching physicke, I will here set downe

two especiall duties of the Physician himselfe. The first is, that in the want and defect of such as are to put sicke men in minde of their sinnes, it is a dutie specially concerning him, he being a member of Christ, to aduertise his patients that they must truly humble themselves, and pray seruenly to God for the pardon of all their sinnes: and surely this dutie would be more commonly practised then it is, if all physitians did consider that oftentimes they want good success in their dealings, not because there is any want in art or good will, but because the partie with whome they deale is impenitent. The second dutie is, when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patient thereof. There may be and is too much nicenes in such concealements, and the plain truth in this case known, is very profitable. For whē the partie is certen of his end, it bereaues him of all cōfidence in earthly things, & makes him put all his affiāce in the meer mercy of God. Whē Ezechias was sick, the Prophet speaks plainly to him, & saith, *Set thine house in order: for thou must die.* And what good we may reape by knowing certēly that we haue received the sentence of death, Paul sheweth when he saith, *We receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.* 2. Cor. 1.9.

Having thus seene what be the duties of the sicke man to himselfe, let vs now see what be the duties which he oweth to his neighbour; and they are two. The first is the dutie of reconciliation, wherby he is freely to forgiue all men, & to desire to be forgiuen of all. In the old Testament when a man was to offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, & first go & be reconciled to his brethren, if they had ought against him: much more then must this be done, when we are in death to offer vp our selues, our bodies, & soules, as an acceptable sacrifice vnto God. *Quest.* What if a man can not come to the speech of them with whome he would be reconciled; or if he doe, what if they will not be reconciled. *Ans.* When any shall in their sicknes seeke and desire réconciliation, and can not obtaine it, either because the parties are absent, or because they will not relent; they haue discharged their conscience, and God will accept their will for their deede. As put case, a man lying sick on his death bed, is at enmitie with one that is then beyond the sea; so as he can not possibly haue any speech with him, if he would neuer so faine, how shall he stay his minde? why, he must remember that in this case, a will and desire to be reconciled, is reconciliation it selfe.

The second dutie is, that those which are rulers and gouernours of others, must haue care and take order that their charges committed to the by God, be left in good estate after their death: & here come three duties to be handled; the first of the Magistrate, the second of the Minister, the third of the master of the familie. The Magistrates dutie is, before he die to provide as much as he can, for the godly & peaceable estate of the towne, citie, or commonwealth; & that is done partly by procuring the maintēance of sound religion & vertue, & partly by establishing of the executiō of ciuill iustice & outward

peace.

Deut. 31. 1.

peace. Examples of this practise in Gods word are these. When Moses was an hundred and twentie yeare old, and was no more able to goe in and out before the people of Israel, he called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their welfare after his death. And first of all he placed Iosua ouer them in his stead, to be their guide to the promised land: secondly he giues speciall charge to all the people, to be valiant and courageous against their enemies, and to obey the commañdements of God. And Iosua follows the same course. For he calls the people together, and shewes them that the time of his death is at hand, and giues them a charge to be courageous, and to worship the true God: which done, he ends his daies as a worthie captaine. When king David was to goe the way of all flesh, and lay sicke on his death bedde, he placed his owne sonne Salomon vpon his throne, & giues him charge, both for maintenance of religion, and exequution of iustice.

Ios. 23.

1. King. 2.
1, 2, 3. & c.

The dutie of Ministers when they are dying is, as much as they can, to cast & prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of Peter: *I will (saith he) indure all waies, that ye also may be able to haue remembrance of these things after my departure.* If this had bin well obserued, there could not haue bin such abundance of scismes, errors, and heresies as hath bin, and the Church of God could not haue suffered so great hauocke. But because men haue had more care to maintaine personall succession, then the right succession, which stands in the doctrine of the Prophets and Apostles; therefore wolues haue come into the roomes of faithfull teachers, & the Apostasie of which Paul speaks, hath ouerspread the face of the Church.

2. Pet. 1. 15.

Act. 20. 18.
2. Thess. 2. 2.

Esa 38. 1.

Thirdly, householders must set their families in order before they die, as the Prophet Esai saith to Ezechiah, *Set thine house in order: for thou must die.* For the procuring of good order in the familie after death, two things are to be done. The first concernes this life, and that is to dispose of lands and goods. And that this may be well and wisely done; if the Will be vnmade, it is with godly aduise and counsell to be made in the time of sicknes; according to the practise of ancient and worthie men. Abraham before his death makes his Will, and giues legacies: so did Isaac; and Iacob, in whose last will and testament are contained many worthie blessings and prophesies of the estate of his children. And Christ our Sauour when he was vpon the crosse provided for his mother, specially commending her to his disciple Iohn whome he loued. And indeede this dutie of making a will, is a matter of great waight and importance: for it cuts off much hatred and contention in families, and staies many suits in law. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falsely thinke, who vpon blind and sinister respects abstaine from making wills, either because their wealth should not be knowne, or because they would haue their decayed estate to be concealed; or because they feare they shall die the sooner if the will be once made.

Gen. 17.
and 25.
and 49.

Now though the making of VVills belong to another place and profession, yet so much may be spoken here as the holy Ghost hath uttered in the word: & that I will reduce to certaine rules. The first is, that the will must be made according to the law of nature, and the written word of God, and the good and wholesome positive laws of that kingdome or cuntry whereof a man is a member. The will of God must be the rule of mans will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten be not restored before, they must euen then be restored by will, or by some other way. It is the practise of couetous me to bequeath their soules when they die to God, and their goods euill gotten to their children and friends; which in all equitie should be restored to them to whom they belong. *Quest.* How if a mans conscience tell him that his goods be euill gotten, and he knowes not where, or to whom to make restitution. *Ans.* The case is common, and the answer is this. When the partie is knowne whom thou hast wronged, restore to him particularly: if the partie be vnkowne, or dead, restore to his executors and assignes, or to his next kinne; if there be none, yet keepe not goods euill gotten to thy selfe, but restore to God; that is, in way of recompence and civill satisfaction, bestowe them on the Church or common wealth. The third rule is, that heads of families must principally bestowe their goods vpon their owne children, and them that be of their owne kindred. *This man* (saith God to Abraham of Eleazar a stranger) *shall not be thine heyre, but the sonne which shall come of thy loynes.* *Gen. 15. 4.* this was Gods commaundement to the Israelites, that when any man dies, his sonne should be his heyre; and if he had noe sonne, then his daughter: and if he haue no daughter, then his brethren: and if he haue no brethren, then his fathers brethren: and if there be none, then the next of his kinne whosoever. And Paul saith, *If ye be sonnes, then also heyres:* And againe, *He* *Rom. 8. 17.* *that provides not for his owne, and namely for them of his household, is worse then* *1 Tim. 5. 8.* *an infidell.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Againe, it is a fault to giue all to the eldest, and nothing in respect to the rest; as though the eldest were born to be gentlemen, and younger brethren borne to beare the waller. Yet in equity the eldest must haue more then any; euen because he is the eldest, and because stocks and families in their persons are to be maintained; and because there must alwaies be some that must be fit to doe speciall seruice in the peace of the common weale, or in the time of warre: which could not be if goods should be equally parted to all. The fourth and last rule is, that no Will is of force till the testatour be dead, for so long as he is aliue he may alter and change it. These rules must be remembered, because they are recorded in Scripture; the opening of other points and circumstances belongeth to the profession of the law.

The second dutie of the master of the familie concerneth the soules of such as be vnder his gouernement: and that is to giue charge to them, that they

Gen. 8. 19.

1. King. 1. read
all

learne, beleue, & obey the true religion, that is, the doctrine of Salvation Yet down in the writings of the Prophets & Apostles. The Lord himselfe commends Abraham for this: *I know Abraham*, saith he, *that he will command his sonnes, and his household after him, that they keepe the way of the Lord to doe righteousnes and iudgement.* And David giues Salomon on his death bed a most notable and solemne charge, the summe & substance whereof is, to know the God of his fathers, & to serue him: which being done, he further commends him to God by prayer: for which purpose the 71. psal. was made. This practise of his is to be followed of all. Thus gouernours, when they shall carefully dispose of their goods, and giue charge to their posteritie touching the worship of God, shall greatly honour God dying as well as liuing.

Hitherto I haue intreated of the twofold preparation which is to go before death: now follows the second part of Dying-well, namely the disposition in death. This disposition is nothing els but a religious and holy behaviour specially towards God, when we are in or neare the agonie and pang of death. This behaviour containes three speciall duties. The first is, to die in or by faith. To die by faith is, when a man in the time of death, doth with all his heart relie himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though there be no pen of mans life void of iust occasions whereby we may put faith in practise, yet the speciall time of all is the pang of death, when friends, & riches, & pleasures, and the outward senses, & temporall life, & all earthly helps forsake vs. For then true faith maketh vs to go wholly out of our selues, and to despaire of cosort & saluation in respect of any earthly thing, and with all the power & strength of the heart to rest on the pure mercie of God. This made Luther both think and say, that men were best Christians in death. An example of this faith we haue in David, who when he saw nothing before his eyes but present death, the people intending to stone him, *comforted him* at that very instant (as the text saith) *in the Lord his God.* And this comfort he reaped, in that by faith he applied vnto his owne soule the mercifull promises of God: as he testifieth of himselfe: *Remember* (saith he) *the promise made to thy seruants, wherein thou hast caused me to trust. It is my comfort in trouble: for thy promise hath quickned me.* Again, *My flesh failed and my heart also, but God is the strength of my heart, and my portion for euer.* Now looke what David here did, the same must every one of vs do in the like case. When the Israelites in the wilderness were stung with fierie serpents, & lay at the point of death, they looked vp to the brazen serpent which was erected by the appointmēt of god, & were presently healed: euē so when any man feels death to draw nere, & his fieriest sting to pierce his heart, he must fixe the eye of a true & lively faith vpon Christ exalted & crucified on the crosse, which being done, he shal by death enter into eternal life.

Now because true faith is no dead thing, it must be expressed by speciall actions; the principal whereof is Invocation, whereby either prayer or thanksgiving is directed vnto God. When death had seized vpon the bodie of Iacob, he raised vp himselfe, and turning his face towards the beds head, lea-

ned on the toppes of his staffe by reason of his forblennes, & repaiued vnto God, which prayer of his was an excellent fruit of his faith. Iob wife in the midst of his affliction saide vnto him to very good purpose, *Blesse God and die.* I know and grant that the words are commonly translated otherwise, *Curse God and die*; but (as I take it) the former is the best. For it is not like that in so excellent a familie, any one person much lesse a matrone and principall gouernour thereof would giue such lewd & wretched counsell which the most wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemne. And though Iob call her a *foolish woman*, yet he doth it not because she went about to perswade him to blasphem God; but because she was of the minde of Iobs friends, and thought that he stood too much in a conceit of his owne righteousness. Now the effect and meaning of her counsell is this: *Blesse God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths dore: therefore be giue now at length to lay aside the great overweening which thou hast of thine owne righteousness, acknowledge the hand of God vpon thee for thy finnes, confesse them vnto him giuing him the glorie, pray for the pardon of them and ende thy daies. This counsell is very good and to be followed of all: though it may be the applying of it (as Iob well perceived) is mixed with sorrow.

Here it may be alledged that in the pangs of death men want their senses and conuenient vntenance, and that therefore they are vnable to pray. *Ans.* The very sighes, sobbes, and grones of a repentant and beleewing heart are prayers before God, even as effectually as if they were uttered by the best voice in the world. Prayer stands in the affection of the heart, the voice is but an outward messenger thereof. God lookes not vpon the speech but vpon the heart. David saith, *God heares the desires of the pious*; againe, *that he will fulfill the desires of them that feare him*: yea their very teares are loud & sounding prayers in his eares. Psal. 107. & 145. 19.

Againe, faith may otherwise be expressed by the *Last words*, which for the most part in them that haue truly serued, are very excellent and comfortable and full of grace: some choise examples whereof I will rehearse for instructions sake and for imitation. The last wordes of Iacob were those where by as a Prophet he foretold blessings and curses vpon his children: and the principall among the rest were these, *The scepter shall not depart from Iudah*, *and the lawgiver from between his feete till Shilo come*: and, *O Lord, I hang my soule for thy saluation*. The last wordes of Moses are his most excellent song set downe Deuter. chap. 32. and the last words of David were these, *The spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel saide, Beare rule over men, &c.* The wordes of Zacharias the sonne of Iehoids, when he was stoned were, *The Lord looke vpon it and require it*. The last words of our Saviour Christ when he was dying vpon the crosse, are most admirable, and stored with abundance of spirituall grace. 1. To his father he saith, *Father, forgive them, they know* Luk. 23. 34.

Ver 42.

Ioh. 19. 26, 27.

Math. 27. 46.

Ioh. 19. 30.

Ver 30.

Luk. 23. 48.

Act. 9. 56.

59.

60.

Eusl. 3. 6. 30.

Pauline in
vita eius.

Possid. in vita
Aug. cap. 8.

Of weld. Mycen.

know not what they do. 2. to the thiefe, Verily I say vnto thee, this night shalt thou be with me in Paradise. 3. to his mother, Mother behold thy son stand to forsaken me. 4. and in his agonie, My God, my God, why hast thou forsaken me. 5. and earnestly desiring our saluation, My thirst. 6. and when he had made perfect satisfaction, It is finished. 7. and when bodie and soule were parting, Father into thy hands I commend my spirit: The last wordes of Steuen were, 1. Behold I see the heauen open and the sonne of man standing at the right hand of God. 2. Lord Iesus receive my spirit. 3. Lord lay not this sinne to their charge. Of Polycarpe, Thou art a true God without lying, therefore in all things I praise thee, and blesse thee, and glorifie thee by the eternall God and high Priest Iesus Christ thine onely beloued sonne, by whom and with whom to thee and the holy Spirit, be all glorie now and for ever. Of Ignatius, I care not what kinde of death I die: I am the bread of the Lord and must be ground with the teeth of lions: that I may be cleane bread for Christ who is the bread of life for me. Of Ambrose, I haue not so led my life among you as if I were ashamed to live: neither doo I feare death, because we haue a good Lord. Of Augustine, 1. He is no great man that thinkes it a great matter that trees and stones fall and mortall men die. 2. Just art thou, O Lord, and righteous is thy iudgement. Of Bernard, 1. An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie. 2. Because (saith he) as I suppose I can not leaue vnto you any choise example of religion, I commend three things to be imitated of you, which I remember that I haue observed in the rare which I haue runne as much as possibly I could. 1. I gaue lesse heed to mine owne sense and reason then to the sense and reason of other men. 2. When I was hurt I sought no reuenge on him that did the hurt. 3. I had care to giue offence to no man, and if it fell out otherwise, I took it away as I could. Of Zwinglius, when in the field he was wounded vnder the chinne with a speare: O what happes is this? or is, they may kill my bodie but my soule they can not. Of Oecolampadius, 1. An exhortation to the ministers of the Church to maintaine the puritie of doctrine, to shew forth an example of honest and godly conuersation, to be constant and patient vnder the crosse. 2. Of himselfe, Whereas I am charged to be a corrupter of the truth, I weigh it not; now I am going to the tribunall of Christ and that with good conscience by the grace of God, and there it shall be manifest that I haue not seduced the Church. Of this my saying and contestation, I leave you as witnesses, and I confirme it with this my last breath. 3. To his children, I am Gods father: and turning himselfe to his kinsfolkes: I haue bound you (saith he) with this contestation: you (which they heare and I haue desired) shall doe your endeavour, that these my children may be godly, and peaceable, and true. 4. to his friend coming vnto him, What shall I say vnto you? Nones, I shall be shortly with Christ my Lord. 5. being asked whether the light did not trouble him, touching his breast, there is light enough, saith he. 6. he rehearsed the whole one and fiftie Psalme with deepe sighes from the bottome of his breast. 7. a little after, Saue me Lord Iesus. Of Luther, My heauenly Father, God and father of our Lord Iesus Christ and God of all comfort, I giue thee thanks that thou hast reuealed

led vnto me by sonne Iesus Christ, whom I haue beloued, whom I haue profes-
sed, whom I haue loved, whom I haue praised, whom the Bishop of Rome and the
whole companie of the wicked persecuteth and reuileth, I pray thee my Lord Iesus
Christ receive my poore soule: my heavenly father a body to be taken from which he,
and this bodie of mine is to be laid downe, yet I knowe certainly that I shall remaine
with thee for ever, neither shall any be able to pull me out of thy hand. Of Hooper.
O Lord Iesus sonne of David haue mercie on me and receive my soule. Of Annas
Burgius. For sake me not, O Lord Iesus: I for sake thee. Of Melancthon, If it be the
will of God, I am willing to die, and I beseech him that his will grante me a happy
departure. Of Calvine, 1. I hold my tongue, because I thinke I haue done. 2. I
mourned as a dole. 3. Lord thou grindest me to powder, but it sufficeth me because
it is thine hand. Of Peter Martyr, that his bodie was weak, but his mind was weak
that he acknowledged no life or saluation but onely in Christ who was giuen of the
father to be a redeemer of mankind: and when he had confirmed this by testi-
monie of Scripture, he added: This is my faith in which I will die, and God will
destroy them that touch otherwise. This done, he shooke hands with all and
said, Farewell my brethren and deare friends. It were easie to quote more ex-
amples, but these fewe may be in stead of many: and the summe of all that
godly men speake, is this. Some enlightened with a propheticall spirit fore-
tell things to come, as the Patriarks Jacob and Ioseph did: and there haue Gen. 50. 24.
bin some which by name haue testified who should very shortly come after
them, and who should remaine alieue, and what should be their condition;
some haue shewed a wonderfull memorie of things past, as of their former
life, and of the benefits of God; and no doubt it was giuen them to stirre vp
holy affections and thanksgiving to God: some againe rightly iudging of
the change of their present estate for a better, doe reioyce exceedingly that
they must be translated from earth to paradise: as Babylas Martyr of Antioch
when his head was to be chopped off, Returns (saith he) O my soule vnto thy
rest: because the Lord hath blessed thee: because thou hast deliuered my soule from
death, mine eyes from teares, and my feet from falling, I shall walke before thee le-
hova in the land of the liuing. And some others speake of the vanitie of this
life, of the imagination of the sorrowes of death, of the beginnings of eternall
life, of the comfort of the holy Ghost which they feelee, of their departure
vnto Christ.

Psal. 116. 7, 8.

Quest. What must we thinke if in the time of death such speeches be wa-
ring, and in the stead thereof idle talke be vsed. **Ans.** We must consider the
kinde of sicknes whereof men die, whether it be more easie or violent: for
violent sicknesse is vsually accompanied with frensies, and with vnseemely
motions and gestures, which we are to take in good part euen in this regard,
because we our selues may be in the like case.

Thus much of the first dutie which is to die in faith: the second is to die
in obedience; otherwise our death can not be acceptable to God, because
we seeme to come vnto God of feare and constraint as slaues to a master,
and not of loue as children to a father. Now to die in obedience is, when a
man

Rom. 14. 7, 8.

man is willing and readie and desirous to goe out of this world whensoever God shall call him, and that without murmuring or repining, at what time, where, and when it shall please God. Whether we live or die, saith Paul, we doe it neede, our selues but vnto God; and therefore mans dutie is to be obedient to God in death as in life. Christ is our example in this case, who in his agonye said, *Father, let this cup passe from me*, yet with a submission, *not my will but thy will be done*: teaching vs in the very pangs of death to resigne our selues to the good pleasure of God. When the Prophet told King Ezechiah of death, presently without all manner of grudging or repining he addressed himselfe to prayer. We are commaunded to present our selues vnto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then that we are to make as much conscience in performing obedience to God in suffering death, as we doe of any conscience in the course of our liues.

Luk. 23.

Act. 7.

Psal. 31. 5.

The third dutie is to render vp our soules into the hands of God, as the most faithfull keeper of all. This is the last dutie of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death when the dissolution of bodie and soule drew on said, *Father, into thine hands I commend my spirit*, and so gaue vp the ghost. The like was done by Steuen, who when he was stoned to death said, *Lord, I see receiue my spirit*. And Dauid in his life time being in danger of death vsed the very same words that Christ vttered.

Thus we see what be the duties which we are to performe in the very pangs of death, that we may come to eternall life. Some man will happily say, If this be all, to die in faith and obedience and to surrender our soules into Gods hand, we will not greatly care for any preparation before hand, nor trouble our selues much about the right manner of dying well; for we doubt not, but that when death shall come, we shall be able to performe all the former duties with ease. *Ans.* Let no man deceiue himselfe by any false persuasion, thinking with himselfe that the practise of the aforesaid duties is a matter of ease: for ordinarily they are not, neither can they be performed in death, vnles there be much preparation in the life before. He that will die in faith must first of all liue by faith: and there is but one example in all the bible of a man dying in faith that liued without faith, namely, the thiefe vpon the crosse. The seruants of God that are endued with great measure of grace doe very hardly beleue in the time of affliction. Indeed when Job was afflicted he said, *I though the Lord kill me, yet will I trust in him*: yet afterward his faith beeing ouercast with a cloud, he saith, that God was *become his enemy*, and that he had set him *as a marke to shooote at*: and sundrie times his faith was oppressed with doubting and distrust. How then shall they that neuer liued by faith nor inured themselves to beleue, be able in the pang of death to rest vpon the mercie of God. Againe, he that would die in obedience, must first of all lead his life in obedience: he that hath liued in disobedience can not willingly and in obedience appeare before the iudge when he is cited by death

death the sargeant of the Lord: he dies indeede, but that is vpon necessitie, because he must yeeld to the order and course of nature as other creatures doe. Thirdly, he that would surrender his soule into the hands of God must be resolved of two things: the one is that God can, the other is, that God will receiue his soule into heaven and there preserve it til the last iudgmēt. And none can be resolved of this, except he haue the spirit of God to certifi his conscience that he is redeemed, justified, sanctified by Christ, and shal be glorified. He that is not thus perswaded, dare not render vp and present his soule unto God. When David said, *Lorde into thy handes I commend my spirit*; Psal. 31. 5. what was the reason of this boldnesse in him? surely nothing els but the perswasion of faith, as the next words import: *for thou hast redeemed me, O Lorde God of truth*. And thus it is manifest, that no man ordinarily can performe these duties dying, that hath not performed them living.

This being so, I doe againe renew my former exhortation, beseeching you that ye would practise the duties of preparation in the course of your liues, leading them daily in faith and obedience, and from time to time commending your soules into the hand of God, and casting all your workes vpon his providence. They which haue done this, haue made most happy and blessed ends. Enoch by faith walked with God, as one that was alwaies in his presence, leading an vpright and godly life, *and the Lorde tooke him a way that he should not see death*. And this which befell Enoch, shall after a sort befall them also that live in faith and obedience: because death shall be no death but a sleepe vnto them, and no enemie but a friend to body and soule. On the contrary let vs consider the wretched and miserable ends of them that haue spent their daies in their sinnes without keeping faith and good conscience. The people of the olde world were drowned in the flood: the filthy Sodomites and Gomortheans were destroyed with fire from heauen: Dathā and Abiram with the company of Core swallowed up of the earth, Core him-selfe (as it seemes* by the text) being burnt with fire: wicked Saul and Achitophel and Iudas destroy themselves. Herod is eaten up of wormes & gaue vp the ghost: Iullan the Apostata smitten with a dart in the fildes, died casting vp his blood into the aire and blaspheming the name of Christ. Arius the hereticke died upon the stoole scouring forth his very entrails. And this very age affords store of like examples. Hoffmeister a greate Papist, as he was going to the concil of Ralisbone to dispute against the defendērs of the Gospell, was suddenly in his journey prevented by the hand of God, and miserably died with horrible roaring, & crying out in the Vniuersitie of Louaine, Guarlacus a learned Papist falling sicke, when he perceiued no way with him but death, he fell into a miserable agony and perturbation of spirit, crying out of his sinnes how miserably he had liued, and that he was not able to abide the iudgement of God, and so casting out wordes of miserable desperation said, his sinnes were greater then they could be pardoned, and in that desperation ended his daies. *Iacobus Latromus* of the same Vniuersitie of Louaine after that he had bene at Bruxels, and there thinking to doe

Heb. 11. 5.

*Num. 16. 32.
Psal. 106. 17.

Hyrie. de fide.

Foxe booke of
Acts & Mon.

Heid. lib. 23.

doe a great act against Luther and his fellowes, made an oration before the Emperour so foolishly and ridiculously that he was laughed to scorne almost of the whole court: then returning from thence to Lovaine againe, in his publike lecture he fell into open madnesse, uttering such words of desperation and blasphemous impietie, that other divines which were present, were faine to carrie him away as he was raving, and to shut him into a close chamber. From that time to his very last breath, he had neuer any thing els in his mouth but that hee was damned and reiected of God, & that there was no hope of salvation for him, because that wittingly and against his knowledg he withstoode the manifest truth of Gods word. *Crescentius* the Popes Legate and vicegerent in the Councill of Trent was sitting all the day long untill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refresh himselfe, he began to rise and at his rising, behold there appeared to him a mighty blacke dogge of an huge bignesse his eyes flaming with fire, and his eares hanging low downe well neere to the ground, which began to enter in and straight to come towards him, and so to couch under the boord. The Cardinall not a little amazed at the sight thereof, somewhat recovering himselfe called to his servants which were in the outward chamber next by, to bring in a candle and to seeke for the dogge. But when the dogge could not be found there, nor in any other chamber about, the Cardinall therupon stricken with a sudden conceit of minde, immediatly fell into such a sicknesse wherof his Physitians which he had about him could not with all there industrie and cunning cure him: and thereupon he died. *Steven Gardiner*, when a cettin Bishop came unto him and put him in minde of Peter denying his master, answered againe that he had denied with Peter, but neuer repented with Peter, and so (to use *M. Foxes* words) sinkingly and unrepentantly dyed. More examples might be added but these shall suffice.

Again, that we may be further induced to the practise of these duties, let vs call to mind the uncertentie of our daies: though we now live, yet who can say that he shall be alive the next day or the next houre. No man hath a lease of his life. Now marke, as death leaues a man, so shall the last iudgment finde him: and therefore if death take him away unprepared, eternall damnation followes without recovery. If a theefe be brought from prison either to the barre to be arraigned before the iudge, or to the place of execution, he will bewaile his misdemeanour past, and promise all reformation of life; so be it, he might be deliuered, though he be the most arrant theefe that ever was. In this case we are as fellows or theeves: for we are euery day going to the barre of Gods iudgement, there is no stay or standing in the way, even as the ship in the sea continues on his course day and night whether the mariners be sleeping or waking: therefore let vs all prepare our selues and amende our liues betime, that in death we may make a blessed end. Ministers of the Gospell doe daily call for the perfourmance of this dutie: but where almost shal we finde the practise and obedience of it in mens liues and conuersations?

versations? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common: but to giue heart and hand to doe the same, is rare. And the reason hereof is at hand: we are all most grievous sinners, and every sinner in the tearmes of Scripture is a foole: and a principall part of this folly is to care for the things of this world and to neglect the kingdome of heaven, to provide for the bodie and not for the soule, to cast and forecast how we may liue in wealth and honour and ease, and not to use the last forecast to die well. This folly our Sauour Christ noted in the rich man that was carefull to inlardge his barnes, but had no care at all for his end or for the saluation of his soule. Such a one was Achitophell, who (as the Scripture tearmes him) was as the very oracle of God for counsel, being a man of great wisdom and forecast in the matters of the common wealth, and in his owne privat wordly affaires: and yet for all this he had not so much as comon sense and reason, to consider how he might dy the death of the righteous, & come to life euerlasting. And this folly the holy Ghost hath noted in him. For the text saith, when he sawe that his counsell was despised, *he saddled his asse, & arose: and went home into his citie, and put his house hold in order, and went and hanged him-selfe.* And the five foolish virgins contented themselves with the blessing lamps of a bare profession, neuer seeking for the home of lasting oil of true and liuely faith, that might furnish and trimme the lampe both in life and death. But let vs in the feare of God, cast off this damnable folly, first of all seeking the kingdome of God and his righteousness, and leading our liues in faith and obedience, that we may die accordingly.

Luk. 12.

2 Sam. 17. 23.

And thus much of the first point of doctrine, namely that there is a certē way whereby a man may dy well: now I come to the second. Whereas therefore Salomon saith that *the day of death is better then the day of birth*, we are further taught that such as truly beleue themselves to be the children of God, are not to feare death overmuch. I say overmuch; because they must partly feare it, and partly not. Feare it they must for two causes: the first, because death is the destruction of humane nature in a mans owne selfe and others: and in this respect Christ feared it without sinne: and we must not feare it otherwise then we feare sicknesse and povertie, and famine, with other sorowes of body and minde, which God will not haue vs to despise or lightly to regard, but to feele with some paine, because they are corrections and punishments for sinne. And he doth therefore lay vpon vs paines and torments, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sinne; and by experience in feeling of paine, acknowledge that God is a iudge and enemy of sinne, and is exceeding angrie with it. The second cause of the feare of death, is the losse of the Church or Commonwealth, when we or others are deprived of them which were indeed or might haue bin an helpe, stay, and comfort to either of them, and whose death hath procured some publike or private losse.

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Thirdly, if the day of death be so excellent, yea a day of happines, then it is lawfull to desire death, and men do not alwaies sinne in wishing for death. Paul saith, *I desire to be dissolved;* and againe, *O miserable man who shall deliuer me from this bodie of death.* Yet this desire must not be simple, but restrained with certaine respects; which are these. First death must be desired so farre forth as it is a meanes to free vs from the corruption of our nature; secondly as it is a meanes to bring vs to the immediate fellowship of Christ and God him selfe in heauen. Thirdly death may be lawfully desired in respect of the troubles and miseries of this life, two caueats beeing obserued; the first, that this desire must not be immoderate: the second, it must be ioyned with submission and subiection to the good pleasure of God. If either of these be wanting, the desire is faultie; and therefore Iob, and Ieremie, and Ionas failed herein, because they desired death beeing carried avay vvith impatience.

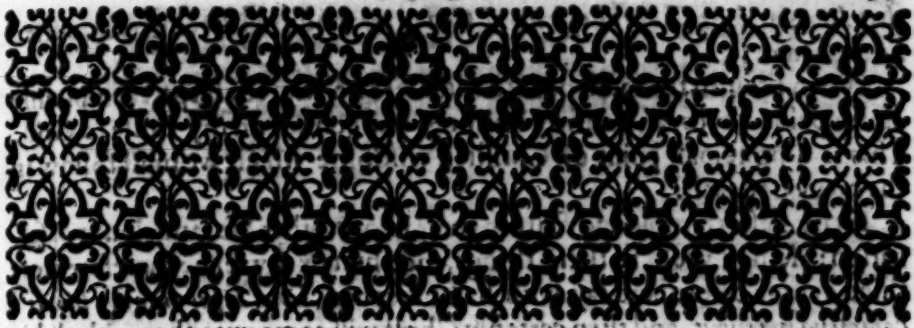
Isa. 38. 18.

Phil. 1. 24, 25.

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FINIS.



*An addition, of things that come to my
minde afterward.*



He last combate with the deuill in the pang of death, is oftentimes most dangerous of all. For then he will not vrge men to desperation, knowing that by this meanes he shall stirre them vp to resist him: but he labours with them that they should not resist him when he assaults them, and by this meanes he endeavours to extinguish hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This must be thought vpon, for when the deuills temptation is, not to resist his temptation; it is most deceitfull of all: and it is more wise to overcome the enemy that compells vs to fight, then him that dissuades vs from it.

The temptation of *Mr. John Knox* in the time of his death is worth the marking. He lay on his death bedde silent in the space of foure houres, very often giuing great sighes, sobbes, and grones, so as the standers by well perceived that he was troubled with some grievous temptation: and when at length he was raised in his bedde, they asked him how he did, to whome he answered thus: that in his life he had indured many combates and conflicts with Satan, but that now most mightily the roaring lyon had assaulted him: often (said he) before he set my sinnes before mine eyes, often he vrged me to desperation, often he laboured to intangle me with the delights of the world, but beeing vanquished by the sword of the spirit, which is the word of God, he could not preuaile. But now he assaults me another way: for the wily serpent would perswade me that I shall merit eternall life for my fidelitie in my ministerie. But blessed be God which brought to my minde such Scriptures whereby I might quench the fierie darts of the deuill, which were, *What hast thou that thou hast not receined: and, By the grace of God, I am*

Lib. de obitu
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that I am; and, *not I but the grace of God in me*: and thus beeing vanquished he departed.

3. When thou art tempted of Satan and sees no way to escape, even plainly close vp thine eyes, and answer nothing, but commend thy cause to God. This is a principall point of Christian wisdom which we must follow in the houre of death.

4. If thy flesh tremble and feare to enter into another life, and doubt of saluation; if thou yeeld to these things, thou hurtest thy selfe: therefore close thine eyes as before, and say with Saint Stephen, *Lord Iesus intely thy hands I commend my spirit*, and then certainly Christ will come vnto thee with all his Angels and be the guider of thy way. *Luther.*





A

DECLARATION OF THE TRUE MANNER OF KNOWING

Christ crucified.

Galat. 6. 14.

God forbid that I should glory but in the Crosse of our Lord Iesus Christ, &c.



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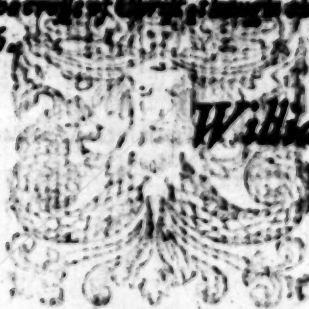


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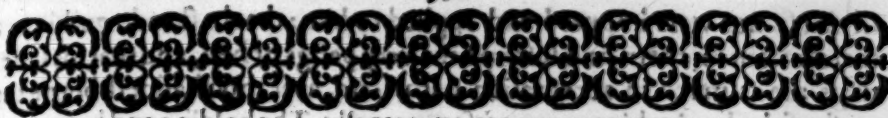


It is the common fame of men at this day, and that in the very places of learning, that Christ crucified is not known as he ought. The right knowledge of whom, is not to make often mention of his death and passion, and so call him our Saviour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that be a worthy gift of God: but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our finnes, for which our Redeemer suffered the pangs of hell, and to grow to a thorough dislike of our selves and our times past for them, and from the ground of the heart to purpose a reformation and a conformitie with Christ in all good duties that concerne man: secondly in the Passion, as in a mirror, to behold what is befalling to labour to comprehend the length, the breadth, the height, the depth of the love of the Father that gave his owne deare Sonne to death, and the goodnes of the Sonne that loved his enemies more than himselfe, that our hearts might be rooted and grounded in the same love, and be further inflamed so love God againe.

To further this true manner of knowing Christ crucified, I have penned these few lines, read them at thy leisure, and have care to put them in practise: otherwise, thou art but an enemy of the crosse of Christ, though thou professe his name never so much. Jan. 3. 1596.



William Perkins.



Of the right knowledge of Christ crucified.

IT is the most excellent and worthie part of diuine wisdom to know Christ crucified. The Prophet Esai saith, *The knowledge of thy righteousness for me, that is, Christ crucified, shall iustifie many.* And Christ himselfe saith, *This is life eternall to know thee the onely God, and whom thou hast sent Iesus Christ.* And Paul saith, *I haue decreed to know nothing among you but Iesus Christ and him crucified.* Againe, God forbid that I should reioyce in any thing but in the crosse of our Lord Iesus Christ. Againe, I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but dung that I might win Christ.

Esa. 53. 11.
Ioh. 17. 3.
1. Cor. 2. 2.
Gal. 6. 14.
Phil. 3. 8.

In the right way of knowing Christ crucified, two points must be considered: one, how Man for his part is to know Christ; the other, how he is to be knowne of man.

Touching the first: Man must know Christ not generally and confusedly, but by a lively, powerfull, and operative knowledge; for otherwise the deuill himselfe knoweth Christ.

In this knowledge three things are required. The first is *notice or consideration*, whereby thou must conceiue in minde, vnderstand, and seriously be-thinke thy selfe of Christ as he is revealed in the historie of the Gospel, and as he is offered to thy particular person in the ministerie of the word and Sacraments. And that this consideration may not be dead and idle in thee, two things must be done first thou must labour to feele thy selfe to stand in neede of Christ crucified, yea to stand in excessive neede euen of the very leaft drop of his blood, for the washing away of thy sinnes. And vnles thou thoroughly feelest thy selfe to want all that goodnes and grace that is in Christ, and that thou euen standest in extreme neede of his passion, thou shalt neuer learne or reach Christ in deede and word. The second thing is, with the vnderstanding of the doctrine of Christ to ioyne thirsting, whereby man in his very soule and spirit longs after the participation of Christ, and saith in this case as Sampson said, *Give me water, I die for thirst.*

Iud. 15. 19.

The second part of knowledge is *application*, whereby thou must know and beleue not onely that Christ was crucified, but that he was crucified for thee, for thee, I say, in particular. Here two rules must be remembered and practised. One, that Christ on the crosse was thy pledge and suretie in particular, that he then stood in thy very roome and place in which thou thy selfe in thine owne person shouldest haue stood: that thy very personall and par-

particular finnes were imputed and applied to him; that he stood guiltie as a malefactor for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou haddest borne the curse of the law in thine owne person eternally. The holding and beleeuing of this point is the very foundation of religion as also of the Church of God. Therefore in any wise be carefull to applie Christ crucified to thy selfe; and as Elizeus when he would reuiue the child of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou wouldest be reuiued to euermlasting life, thou must by faith as it were set thy selfe vpon the crosse of Christ, and applie thy hands to his hands, thy feete to his feete, and thy stonefull heart to his bleeding heart, and content not thy selfe with Thomas to put thy finger into his side, but euen diue and plunge thy selfe wholly both bodie and soule into the woundes and blood of Christ. This will make thee to crie with Thomas, and say, *My Lord, my God*; and this is to be crucified with Christ. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and burie thy selfe in the very buriell of Christ: and then looke as the dead souldier tumbled into the graue of Elizeus was made aliue at the very touching of his bodie: so shalt thou by a spirituall touching of Christ dead and buried, be quickned to life euermlasting. The second rule is, that Christ crucified *in thine*, being really giuen thee of God the father, euen as truly as houses and land are giuen of earthly fathers to their children: this thou must firmly holde and beleue; and hence is it that the benefits of Christ are before God ours indeede for our iustification and saluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts we must be carried to Christ, and as it were transformed into him. Whereas he gaue himselfe wholly for vs, we can doe no lesse then bestow our hearts vpon him. We must therefore labour aboue all, following the Martyr Ignatius, who saide that Christ *his loue was crucified*. We must value him at so high a price, that he must be vnto vs better then tenne thousand worlds: yet all things which we enioy must be but as *drosse and dung* vnto vs in respect of him. Lastly, all our ioy, reioycing, comfort, and confidence must be placed in him. And that thus much is requisite in knowledge, it appeares by the common rule of expounding Scripture, that *words of knowledge imple affection*. And indeede it is but a knowledge swimming in the braine, which doth not alter and dispose the affections and the whole man.

Thus much of our knowledge. Now follows the second point, how Christ is to be knowne. He must not be knowne barely as God, or as man, or as a Iew borne in the tribe of Iudah, or as a terrible and iust iudge, but as he is our *Redeemer* and the very *price* of our redemption: and in this respect he must be considered as the common *Treasure* and *storehouse* of Gods Church, as Paul testifieth when he saith, *In him are all the treasures of know-*

ledge

2. King. 4. 34.

2. King. 13. 21.

Coloss. 13.

ledge and wisdom hid: and againe, *Blessed be God, which hath blessed vs with all spirituall blessings in Christ.* And Saint Iohn saith, *that of his fulnesse we receive grace for grace.* Here then let vs make that all the blessings of God,

Eph. 1.4.

whether spirituall or temporall, all I say without exception are conuied vnto vs from the Father by Christ: and so they must be receiued of vs and no otherwise. That this point may be further cleared, the benefits which we receive from Christ are to be handled, and the manner of knowing of the. The benefits of Christ are three, his *Merit*, his *Merit*, his *Example*.

or

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The *merit* of Christ, is the value and price of his death and Passion, whereby man is perfectly reconciled to God. This reconciliation hath two parts, *Remission* of finnes, and *acceptation* to life euerlasting. Remission of finnes, is the remoouing, or the abolishing both of the *guilt* and *punishment* of mans finnes. By *guilt* I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole law, which is the suffering of the first and second death. *Acceptation* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation must be knowne not by conceit and imagination, nor by carnall presumption; but by the inward *testimonie* of Gods spirit certifying our consciences thereof, which for this cause is called the *spirit of Revelation*. And that we may attaine to infallible assurance of

Eph. 1.7.

this benefit, we must call to minde the promises of the Gospell touching remission of finnes and life euerlasting: this beeing done, we must further *strive* and *indeuour* by the assurance of Gods spirit to applie them to our selues, and to beleue that they belong vnto vs; and we must also put our selues of-
tent to all the exercises of invocation and true repentance. For in and by our crying vnto heauen to God for reconciliation, comes the assurance thereof, as Scriptures and Christian experience makes manifest. And if it so fall out, that any man in temptation apprehend and feele nothing but the furious indignation and wrath of God, against all reason and feeling he must hold to the merit of Christ; and know a point of religion hard to be learned, that God is a most louing father to them that haue care to serue him euen at that instant when he shewes himselfe a most fierce and terrible enemy.

From the benefit of *reconciliation* proceede foure benefits. First, that excellent *peace* of God that passeth all vnderstanding, which hath sixe parts. The first is, *peace* with God and the blessed Trinitie, Rom. 5. 1. *Being iustified we haue peace with God.* The second, *peace* with the good Angels, Ioh. 1. 51. *Ye shall see the Angels of God ascending and descending vpon the sonne of man.* And that Angels like armies of souldiers incampe about the seruants of God, and as nouces beare them in their armes that they be neither hurt by the deuill and his angels, nor by his instruments, it proceedes of this that they beeing in Christ are partakers of his merits. The third is, *peace* with all such as feare God and beleue in Christ. This Esai foretolde when he saide, that the *wolf* shall dwell with the *lambe*, and the *leopard* with the *kidde*,

and

and the calfe and the bullocke and the sheepe, with the Ass: to build should feed them, &c. 1. v. 6. The fourth is, peace with a mans owne selfe, when the conscience washed in the blood of Christ, ceaseth to accuse, and certifie: and when the will, affections, and inclinations of the whole man are obedient to the minde enlightened by the spirit and word of God, Coloss. 3. *Let the peace of God rule in your hearts.* The fifth is, peace with enemies and that two waies. First, in that such as beleue in Christ, seeke so haue peace with all men, hurting none but doing good to all: secondly, in that God restraines the malice of enemies, and inclines their hearts to be peaceable. Thus God brought Daniel into loue and fauour with the chiefe of the Eunuchs. The last, is peace with all creatures in heauen and earth, in that they serue for mans salvation. Psal. 91. 13. *Thou shalt walke vpon the lyon and the Asse: the yong lyon and the dragon shalt thou tread vnder foote.* Hos. 2. 18. *And in that day will I make a couenant for them with the beasts of the field, and with the foules of heauen.* Now this benefit of peace is knowne partly by the testimonie of the spirit, and partly by a daily experience thereof.

cap. 1. 9.

The second benefit is a recovery of that right and title, which man hath to all creatures in heauen and earth, and all temporall blessings; which right Adam lost to himselfe and euery one of his posteritie. 1. Cor. 3. 22. *Whether it be the world, or life, or death: whether they be things present, or things to come, all are yours.* Now the right way of knowing this one benefit is this. When God vouchsafeth meate, drinke, apparell, houses, lands, &c. we must not barely consider them as blessings of God, for that very heathen men, which know not Christ can doe: but we must acknowledge and esteeme them as blessings proceeding from the speciall loue of God the father, whereby he loues vs in Christ, and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be settled and perswaded: and so oft as we see and vse the creatures of God for our owne benefit, this point should come to our mindes. Blessings conceived apart from Christ, are misconceiued: whatsoeuer they are in themselves they are no blessings to vs but in and by Christs merit. Therefore this order must be obserued touching earthly blessings: first we must haue part in the merit of Christ, and then secondly by meanes of that merit, a right before God and comfortable vse of the things we enioy. All men that haue and vse the creatures of God otherwise, as gifts of God but not by Christ, vse them but as flat vsurers and theemes. For this cause it is not sufficient for vs generally and confusedly to know Christ to be our Redeemer; but we must learne to see, know, and acknowledge him in euery particuler gift and blessing of God. If men vsing the creatures of meate and drinke, could, when they behold them, with all by the eye of faith behold in them the merit of Christs passion, there would not be so much excessse and riot, so much surfeiting and drunkennes, as there is: and if men could consider their houses and lands, &c. as blessings to them, and that by the fountaine of blessing the merits of Christ, there should not be so much fraud and deceit, so much iniustice and oppression in bargaining as there is.

That

That which I haue now said of meates, drinke, apparell, must likewise be vnderstood of gentrie and nobilitie, in as much as noble birth without new birth in Christ is but an earthly vanitie: the like may be saide of physicke, *Consider Co-
sleepe, heath, libertie, yea of the very breathing in the ayre. And to goe yet loss. 3. 11. and
further: in our Recreations Christ must be knowne. For all recreation stands
in the vse of things indifferent: and the holy vse of all things indifferent, is
purchased vnto vs by the blood of Christ. For this cause it is very meete that
Christian men and women should with their earthly recreations ioyne spiri-
tual meditation of the death of Christ, and from the one take occasion to
bethinke themselves of the other. If this were practised, there should not be
so many vnlawfull sports and delights, and so much abuse of lawfull recrea-
tion as there is.*

The third benefit is, that all crosses, afflictions, and iudgements whatsoever, cease to be curses and punishments to them that are in Christ, & are onely meanes of *correction or trial*; because his death hath taken away not some few parts, but all and euery part of the curse of the whole lawe. Now in all crosses, Christ is to be knowne of vs on this manner. We must iudge of our afflictions as chastisements or trialls, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing father, and therefore they must be conceiued in and with the merit of Christ; and if we doe otherwise regard them, we take them as curses and punishments of sione. And hence it follows that subiection to Gods hand in *all crosses*, is a marke and badge of the true Church.

The last benefit is, that death is properly no death, but a rest or sleepe. Death therefore must be knowne and considered not as it is set forth in the law, but as it is altered and changed by the death of Christ: and when death comes, we must then looke vpon it through Christs death, as through a glasse: and thus it will appeare to be but a passage from this life to euerslitting life.

Thus much of the *merit* of Christ crucified. Now followes his *vertue*, which is the power of his Godhead, whereby he creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the first is the *power of his death*, whereby he freed himselfe from the punishment and imputation of our sinnes; and the same vertue serueth to mortifie and crucifie the corruptions of our mindes, wils, affections, euen as a corasue doth wast and consume the rotten and dead flesh in any part of mans bodie.

The second, is the *vertue of Christs resurrection*, which is also the power of his Godhead, whereby he raised himselfe from death to life: and the very same power serueth to raise those that belong to Christ, from their sinnes in this life, and fro the graue in the day of the last iudgement. Now the knowledge of this double vertue must not be only speculatiue, that is, barely conceiued in the braine, but it must be experimentall: because we ought to haue experience of it in our hearts and liues, and we should labour by all meanes possible

possible to feele the power of Christs death killing & mortifying our finnes, and the vertue of his resurrection in the putting of spirituall life into vs, that we might be able to say that we live not but that Christ lives in vs. This was one of the most excellent and principall things which Paul sought for, who saith, *I have counted all things losse and doe indge them to be dung, but I may know him and the vertue of his resurrection*, Phil. 3. 10. And he saith that this is the right way to know and learne Christ, *to cast off the olde man which is corrupt through the deceivable lusts, and to put on the new man which is created in righteousness and true holines*. Eph. 4. 24.

The third benefit is the example of Christ. We deceive our selues, if we thinke that he is onely to be knowne of vs as a Redeemer, and not as a spectacle or patterne of all good duties, to which we ought to conforme our selues. Good men indeede, that haue bene or in present are vpon the earth the seruants of God, must be followed of vs: but they must be followed no otherwise then they follow Christ, and Christ must be followed in the practise of euery good dutie that may concerne vs without exception simply and absolutely, 1. Cor. 11. 1.

Our conformitie with Christ stands either in the framing of our inward and spirituall life, or in the practise of our ward and morall duties.

Conformitie of spirituall life is, not by doing that which Christ did vpon the crosse and afterward, but a doing of the like by a certaine kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the garden and vpon the crosse, by praier made with strong cries and teares, presented and resigned himselfe vp to be a sacrifice of propitiation to the iustice of his father for mans sinne: so must we also in praier present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, and all vve haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which he hath placed vs. Take an example in Dauid, *Sacrifice and burnt offering* (saith he) *thou wouldst not, but eares thou hast pearced vnto me, then said, loe I come: I desire to doe thy will, O God, yea thy law is within my heart*, Psal. 40. 7. The second is, conformitie to the crosse vvo vvaies. For first, as he bare his ovrne crosse to the place of execution: so must vve as good disciples of Christ denie our selues, take vp all the crosses and afflictions that the hand of God shall lay vpon vs. Againe, vve must become like vnto him in the crucifying and mortifying the masse and bodie of sinne vvhich vve carrie about vs, Gal. 5. 24. *They which are Christs haue crucified the flesh with the affections and lusts thereof*. We must doe as the Ievves did, vve must set vp the crosses and gybbets vvhcreon vve are to fasten and hang this flesh of ours, that is, the sinne and corruption that cleaues and sticks vnto vs, and by the sword of the spirit vround it euen to death. This beeing done, vve must yet goe further, and labour by experience to see and feele the very death of it, and to lay it as it vvere in a graue neuer to rise againe: and therefore vve should daily cast new mouldes vpon it. The third is, a *spirituall resurrection*, vvhcreby vve should by Gods grace vse meanes that

that we may every day more and more come out of our finnes, as out of a loathsome graue, to liue vnto God in newnes of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his finnes, this worke can not be done at once but by degrees, as God shall giue grace. Considering we lie by nature dead in our finnes, and sinke in them as loathsome carrion, first we must begin to stirre our selues as a man that comes out of a sowne, awakened by the word and voice of Christ sounding in our deafe eares: secondly we must raise vp our mindes to a better state and condition, as we vse to raise vp our bodies: after this we must put out of the graue first one hand, then the other. This done, we must doe our indeauour as it were vpon our knees, at the least to put one foote out of this sepulchre of sinne, the rather when we see our selues to haue one foot of the bodie in the graue of the earth, that in the day of iudgement we may be wholly deliuered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heaven, by a continuall *elevation* of the heart and minde to Christ sitting at the right hand of the Father, as Paul saith, *Haue your conuersation in heauen*: and, *If ye be risen with Christ, seeke things that are above.*

Conformitie in morall duties, is either generall or speciall. Generall, is to be holy as he is holy, Rom. 8. 29. *Those whome he knew before he hath predestinate to be like the image of his sonne*, that is, not onely in the crosse but also in holines and glorie. 1. ioh. 3. *He which hath this hope purifieth himselfe* even as he is pure.

Speciall conformitie, is chiefly in foure vertues; Faith, Loue, Meekenes, Humilitie.

We must be like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly staied himselfe vpon the ayde, helpe, protection, and good pleasure of his father, euen to the last: so must we by a true and liuely faith depend wholly on Gods mercie in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we must not in any wise let our hold go; no though we should feele our selues descend to hell.

We must be like him in meekenesse, Math. 11. v. 28. *Learn of me that I am meeke and lowely.* His meekenesse shewed it selfe in the patient bearing of all iniuries and abuses offered by the hands of sinnesfull and wretched men, and in the suffering of the curse of the lawe, without grudging or repining, and with submission to his fathers will in all things. Now the more we followe him herein, the more shall we be *conformable* to him in his death and passion, Philip. 3. 12.

Thirdly, he must be our example in *Loue*: he loued his enemies more then himselfe, Eph. 5. 4. *walks in loue* open as Christ loued vs, and hath giuen himselfe for vs an oblation and sacrifice of sweete smelling saour vnto God. The like loue ought we to shewe, by doing seruice to all men in the compasse of our callings, and by beeing all things to all men (as Paul was) that we might do
them

them all the good we can both for body and soule. 1. Cor. 9. 19.

Lastly, we must followe Christ in *humilitie*, whereof he is a wonderfull spectacle, in that being God, he became man for vs: and of a man became a worme that is trodden vnder foote, that he might saue man, Philip. 2. 5. *Let the same minde be in you that was in Iesus Christ, who being in the forme of God, humbled him-selfe and became obedient to the death, even to the death of the crosse.*

And here we must obserue, that the *example* of Christ hath something more in it then any other example hath or can haue: for it doth not only shewe vs what we ought to doe (as the examples of other men doe) but it is a *remedie* against many vices, and a *mooue* to many good duties. First of all the serious consideration of this, that the very sonne of God himselfe suffered all the paines and torments of hell on the crosse for our sinnes, is the proper and most effectuall meanes to stirre up our heartes to a godly sorrowe for them. And that this thing may come to passe, euery man must be settled without doubt, that he was the man that crucified Christ; that he is to be blamed as well as Iudas, Herode, Pontius Pilate, and the Iewes: and that his sinnes should be the nailes, the speares, and the thornes that pearced him. When this meditation beginnes to take place, bitterness of spirit with wayling and mourning takes place in like manner. Zach. 12. v. 10. *And they shall looke vpon him whom they haue pearced, and they shall lament for him as one lamenteth for his onely sonne.* Peter in his first sermon strooke the Iewes as with a thunder clape from heauen when he said vnto them *ye haue crucified the lord of glory*, so as the same time three thousande men were pricked in their hearts, and said, *men and breethren, what shall we doe to be saved.* Againe, if Christ for our sinnes shedde his heart blood: and if our sinnes made him sweate water and blood, Oh then why should not we our selues shedde bitter teares, and why would not our hearts bleede for them; He that findes himselfe so dull and hardened that the passion of Christ doeth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectuall in him as yet.

Secondly, the meditation of the passion of Christ is a most notable meane to breede repentance and reformation of life in time to come. For when we begin to thinke that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our sinnes past, and freed vs from hel, death, and damnation: then, if there be but a sparke of grace in vs, we begin to be of another mind, and to reason thus with our selues: What? hath the Lord bin thus mercifull vnto me, that am in my selfe but a firebrand of hell, as to free me from deserved destruction & to receive me to fauour in Christ? yea, no doubt he hath, his name be blessed therefore: I will not therefore sinne any more as I haue done, but euer hereafter endeauour to keepe my selfe frō euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of bodie or sicknes, thinke how light these are compared to the agonie and bloodie sweate, to the crowne of thornes

thorns and nails of Christ. When thou art wronged in word or deed by any man, turne thine eye to the crosse, consider how muchely he suffered all abuses for the most part in silence, and praised for the same as quitted him. When thou art tempted with pride or vaine glorie, consider how for thy proper finnes Christ was despised & mocked and condemned among theues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him, and shed his blood: and by these meditations, especially if they be mingled with faith, thy minde shall be eased, and thou shalt be able to abide in Christ. Thus we see howe Christ crucified is so beknowne: and hence ariseth a threefold knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first: if we would know the true God aright, and know him to our satisfaction, we must know him truly in Christ crucified. God in himselfe and his owne maiestie is inuisible, not onely to the eyes of the bodie, but also to the very mindes of men, and he is revealed to vs onely in Christ, in whome he is to be seene as in a glasse. For in Christ he setteth forth and giues his iustice, goodness, wisdom, and himselfe wholly vnto vs. For this cause he is called the brightness of the glorie, and the image of the person of the father. *Coloss. 1.13. Therefore we must not know God and seeke him any where else but in Christ, and whatsoever out of Christ comes vnto vs in the name of God, is a false idol of mans braine.*

As for our neighbours, those especially that are of Gods Church, they are to be knowen of vs on this manner. When we are to doe any dutie vnto them, we must not basely respect their persons, but Christ crucified in them, & this in Christ. When Paul persecuted such as called on the name of Christ, he then from heaven cried, *Saul, Saul, why persecutest thou me?* Here sheweth this be marked, that when the p^{er}secutor comes to vs for alecte, it is Christ that comes to our dores, and saith, *I am hungry, I am thirstie, I am naked: and let the bowels of compassion be in vs towards them as towards Christ, y^elesse we will heare that fearefull sentence in the day of iudgement, *Gay ye stirred into hell fire: I was hungry, and ye fed me not: I was naked, and ye did not cloath me.**

Thirdly, the right knowledge of our selues ariseth of the knowledge of Christ crucified; in whome and by whome we come to knowe sinne speciall things of our selues. The first, how grievous our sinnes are, and therefore how miserable we are in regard of this. If we consider our offences in themselves, and as they are in vs, we may soone be deceiued, because the conscience being corrupted ashen creeth in giuing testimony, and by that means maketh sinne to appeare lesse then it is indeed. But if sinne be considered in the death and passion of Christ, whereof it was the cause, and the vileness thereof measured by the vnsp^eakable torments endured by the sonne of God: and if the greatnes of the offence of man be esteemed by the endless satisfaction made

to the iustice of God, the least sinne that is still appeare to be a sinne indeed, and that most grievous and ougly. Therefore *Christ crucified* must be viad of vs as a myrrour or looking glasse, in which we may fully take a viewe of our wretchednes and miserie, and what we are by nature. For such as the passion of Christ was in the eyes of men, such is our passion or condition in the eyes of God; and that which wicked men did to Christ, the same doth sinne and Satan to euery soules.

The second point is; that when beleeuing in Christ are not their owne, or lords of themselves, but wholly both bodye and soule belong to Christ, in that they were giuen to him of God the father, and he hath purchased them with his owne blood, 1. Cor. 3. *You are Christs, and Christs Gods*. Hence it cometh to passe (which is not to be forgotten) that Christ esteemeth all the crosses and afflictions of his people, as his owne proper afflictions. Hence againe we must learne to giue vp ourselues both in bodie and soule to the honour and seruice of Christ, whose we are.

The third is, that euery true beleeuer, not as he is a man, but as he is a *son* man or a Christian; hath his being and subsisting from Christ; *We are members of his bodie, of his flesh, and of his bone*, Eph. 3. 30. In which words, Paul alludeth to the speech of Adam, Gen. 3. *I have begotten my bone, and flesh of my flesh*, and thereby he teacheth, that as Eue was made of a ribbe taken out of the side of Adam; so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*; he is the cause of them in vs, and we are the causes of them in and by him. *Without me (saith he) ye can doe nothing in deed*, Every branch that beareth not fruit in me, shall be cutt off, Iohn. 15. 1. 2.

The fift point is, that we owe vnto Christ an endles debt. For he was crucified onely as our suretie and pledge, and in the spectacle of his Passion we must consider our selues as the chiefe debtors, and that the very discharge of our debt, that is, the finnes which are inherent in vs, were the proper cause of all the endles paines and torments that Christ endured; that he might set vs most miserable bankrupts at libertie from hell, death, and damnation. For this his vnspeakable goodnes, if we doe but once thinke of it seriously, we must needes confesse that we owe our selues, our soules, and bodies, and all that we haue as a debt due vnto him. And so soone as any man beginnes to know *Christ crucified*, he knowes his owne debt, and thinke of the payment of it.

Thus we see how Christ is to be knowne: now we shal not need to make much examination whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for few there be that know him as they ought. The Turke even at this very day knowes him not but as he was a Prophet. The Iewe scorneth his *croffe* and *passion*. The Popish Churches

ches, though in word they confesse him, yet doe they not know him as they ought. The Priests and Ieiunists in their sermons at this day, count onely the Passion as a meane to stirre vp pittie and compassion towards Christ, who being so righteous a man was so hardly increased; so to inflame their hearts to an hatred of the Iewes, and Iudas, and Pontius Pilate that put our blessed Sauour to death; but all this may be done in any other historie. And the seruice of God which in that Church stands now in force by the Canons of the Council of Trent, defaceeth *Christ crucified*, in that the passions of martyrs are made meritorious, and the very wood of the crosse their *way to heauen*; and the virgin Marie the *Queen of heauen*, and a *mother of meritt*; whose remission of finnes may *command her finnes*; and they giue religious adoration to dum crucifixes made by the hand and art of man.

The common protestant likewise commeth short herein for three causes. First whereas in word they acknowledge him to be their Sauour, that hath redeemed them from their euill conderation, yet indeede they make him a *patron of their finnes*. The thiefe makes him the receiver, the murderer makes him his refuge, the adulterer, he is spoken with reuerence vnto his maie-
 stie makes him the baud. For generally men walke on in their euill waies, some liuing in this sinne, some in that, and yet for all this they perswade themselves that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common packe horse of the world to beare every mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their finnes, but in the meane season the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to be followed and expressed in our liues and conuersations, is litle or nothing regarded. Thirdly, men vsually content themselves generally and confusedly to know Christ to be their Redemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feele the benefite of his passion. What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible finnes? surely the reason is, because they did neuer yet seriously consider that Christ in the garden lay groueling vpon the earth, sweating water and blood for their offences. Again, all such as by fraud and oppression, or any kinde of hard dealing sucke the blood of poore men, neuer yet knew that their finnes drew out the heart blood of Christ. And proud men and women that are puffed vp by reason of their attire, which is the badge of their shame, and neuer cease hunting after strange fashions, doe not consider that Christ was *not crucified* in gay attire, but naked, that he might beare the whole shame and curse of the law for vs. These and such like whatsoeuer they say in word, if we respect the renowme of their liues, are flatte enemies of the crosse of Christ, and tread his pretious blood vnder their feete. Now then, considering this so weighty and speciall a point of religion is so much neglected, O man or woman, high or lowe, yong or old, if thou haue
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Calvin. on
Gal. 6. 2.

beene wanting this way, beginne for very shame to learne & learning truly
 to know Christ crucified. And thus thou maifestaine to this, behold him
 often, not in the wooden stucifire after the Popish manner, but in the prea-
 ching of his word, and in the Sacraments, in which thou shalt see him cruci-
 fied before thine eyes, Gal. 3. 1. Desire not here upon earth so behold him
 with the bodily eye, but looke upon him with the eye of true & liuely faith,
 applying him and his merites to thy selfe as thine owne, and that with bro-
 ken and bruised heart, as the poore I talites hung with fiery serpents euen to
 death, beheld the brazen serpent. Again, thou must looke upon him first of all
 as a glasse of *spallaste*, in which thou shalt see Gods glorie greater in thy re-
 demption, then in thy creation. In the creation appeared Gods infinite wil-
 dome, power, and goodness: in thy redemption by the passion of Christ, his
 endlesse iustice and mercie. In the cration thou art a member of the first A-
 dam, and bearest his Image: in thy redemption thou art a member of the
 second Adam. In the first, thou art indued with naturall life, in the second
 with spirituall. In the first, thou hast in the person of Eve thy beginning of
 the rib of Adam; in the second, thou hast thy beginning as thou art born of
 God out of the blood of Christ. Lastly, in the first, god gave life in comāding
 that to be, which was not: in the secōd, he gives life not by life, but by death,
 euen of his owne sonne. This is the misterie vnto which the Angels them-
 selues desire to looke into, 1. Pet. 1. 12. Secondly, thou must behold him as
 the full price of thy redemption, and perfect reconciliation with God; and
 pray earnestly to God, that he would seale up the same in thy very cōscience
 by his holy spirit. Thirdly, thou must behold Christ as an *exēple* to who thou
 must cōforme thy self by regeneration. For this cause giue diligence, that thou
 maist by experience say, that thou art dead and crucified and buried with
 Christ, and that thou risest againe with him to newnesse of life: that he inligh-
 tens thy minde, and by degrees reformes thy will and affections, and giue
 thee both the wil & the deed in every good thing. And that thou maist not
 faile in this thy knowledge, read the historie of Christs passion, obserue all
 the partes and circumstances thereof, and apply them to thy selfe for thy full
 conversion. When thou readeest that Christ went to the garden, as his cus-
 tome was, where the Iewes might sooneest attach him, & soe that he went
 to the death of the crosse for thy finnes willingly, and not of constraint, and
 that therefore thou for thy part shouldest doe him all service freely and
 frankly, Psal. 110. 2. When thou hearest that in his agony his soule was
 heavy unto death, knowe it was for thy finnes; and that thou shouldest much
 more conceiue heauinesse of heart for the same: againe, that this sorrowe of
 his is ioy and reioycing vnto thee, if thou wilt beleue in him; therefore Paul
 saith reioyce, I say againe reioyce in the lord. When thou readeest that in
 the garden he prayed lyng groueling on his face sweating water and blood,
 beginne to think seriously what an vnspēakable measure of Gods wrath
 was vpon thy blessed Sauiour, that did prostrate his body vpon the earth, and
 cause the bloode to followe: and thinke that thy finnes must needes be most
 heynous

heynous; that broughte such bloodie and grievous paines vpon him. Also thinke in a very shame for thee to carrie thy head to heauen with haughtie looks, to wallow in thy pleasures, and to draw the innocents blood of thy poore brethren by oppression and deceit, for in whom Christ sweate water and blood, and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieve in heart, yet euen to bleede for thine owne offences, casting downe and humbling thy selfe with Ezra, saying, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for mine iniquities are increased; and my trespass is growne vp into heauen, &c. When thou readest that Christ was taken and bound, thinke that thy very finnes brought him into the power of his enemies, and were the very bonds wherewith he was tied: thinke that thou shouldest haue beene bound in the very same manner vnles he had beene a suretie and pledge for thee: thinke also that thou in the selfe same manner art bound and tied with the chaines of thine owne finnes, and that by nature thy will, affections, and whole spirit is tied and chained to the will of the deuill, so as thou canst doe nothing but that which he willeth: lastly, thinke and beleue that the bonds of Christ serue to purchase thy libertie from hell, death, and damnation. When thou hearest that he was brought before Annas and Caiaphas, thinke it was meet, that thy suretie and pledge who was to suffer the condemnation due vnto thee, should by the high priest as by the mouth of God, be condemned: and wonder at this, that the very coessentiall and eternall forme of God, euen the very soveraigne iudge of the world, stands to be iudged, and that by wicked men, perswading thy selfe that this so great confusion comes of thy finnes. VWhereupon being further amazed at thy fearefull estate, humble thy selfe in dust and asher, and pray God so to soften thy stonie heart, that thou misist come to him, and by true faith lay hold on Christ, who hath thus exceedingly abused himselfe, that his ignominie may be thy glorie, and his arraignment thy perfect abolition. VWhen thou readest that Barrabas the murderer, was preferred before Christ, though he exceeded both men and angels in holines, thinke it was to manifest his innocencie, and that thy very finnes pulled vpon him this shameful reproch, and in that for thy cause he was esteemed worse then Barrabas, think of thy selfe as a most heynous and wretched sinner, and (as Paul saith) the head of all sinners. VWhen thou readest that he was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great and infinite mercie to sinners: and in this spectacle looke vpon thy selfe, and with groanes of heart cry out, and say, O good God, what settest thou heare before mine eyes? I, euen I haue sinned, I am guiltie and worthe of damnation. VWhence comes this change, that thy blessed sonne is in my roome, but of thy unspeakable mercie? VVretch that I am, how haue I forgotten my selfe, and thee also my God? O sonne of God, how long hast thou abused thy selfe for me? Therefore giue me grace, O God, that beholding mine owne estate in the person of my Sauour thus

Ezra 9.

condemned, I may detest and loath my finnes that are the cause therof, and by a liuely faith embrace that absolution which thou offerest me in him, who was condemned in my stead and roome; O Iesu Christ Saviour of the world, giue me thy holy and blessed Spirit that I may iudge my selfe, and be as vile and base in mine owne eyes as thou wast vile before the Iewes: also write me vnto thee by the same spirit, that in thee I may be as worthie to be accepted before God, as I am worthie in my selfe to be detested for my finnes. VVhen thou readest, that he was clad in purple and crowned with thornes, mocked and spit vpon; behold the euellasting shame that is due vnto thee, and be ashamed of thy selfe, and in this point conforme thy selfe to Christ, and be content (as he was) to be reproched, abused, and despised, so it be for a good cause. VVhen thou readest, that before his crucifying, he was stript of all his cloathes, thinke it was that he being naked might beare thy shame on the crosse, and with his most precious and rich nakednes couer thy deformitie. VVhen thou readest the complaint of Christ, that he was forsaken of his father, consider how he suffered the pangs and torments of hell as thy pledge and suretie. Learn by his vnspakable tormentes what a fearefull thing it is to sinne against God, and beginne to renounce thy selfe, and detest thy finnes, and to walke as a child of light, according to the measure of grace received. VVhen thou comest to die, set before thine eyes Christ in the midd of all his tormentes on the crosse; in beholding of which spectacle to thy endless comfort, thou shalt see a paradise in the midd of hell: God the father reconciled vnto thee, thy Saviour reaching out his hands vnto thee to receiue thy soule vnto him; and his crosse as a ladder to aduance it to eternall glorie. VVhen as he cried aloud with a strong voice at the point of death, it was to shew that he died willingly without violence or constraint from any creature, & that if it had so pleased him he could haue freed himselfe from death, and hurtaft his very enemies to the very bottome of hell. VVhen thou readest that he commended his soule into the hands of his father, consider, that thy soule also (so be it thou wilt beleue in him) is deliuered vp into the hands of God, and shall be preserved against the rage and malice of all thine enemies, and hereupon thou shalt be bold to commend thy spirit into the hands of God the father. VVhen thou readest of his death, consider that thy finnes were the cause of it, and that thou shouldest haue suffered the same eternally, vnles the sonne of God had come in thy roome: againe consider his death as a rancome; and apprehend the same by faith, as the meanes of thy life: for by death Christ hath wounded both the first and second death, and hath made his crosse to be a throne or tribunall seate of iudgement, against all his and thine enemies. VVhen thou readest of the trembling of the earth at the death of Christ, thinke with thy selfe it did in his kind as it were groane vnder the burde of the finnes of men in the world: and by his motion then it signified that euen thou and the rest deserued rather to be swallowed of the earth, and to goe downe into the pit alive, then to haue any part in the merit of Christ crucified. VVhen thou readest of his buriall,

buriall, thinke it was to ratifie his death, and to vanquish death euen in his owne denne. Applie this buriall to thy selfe, & beleue that it serues to make thy graue a bedde of downe, and to free thy bodie from corruption. Lastly, pray to God that thou maist feelee the power of the spirit of Christ, weakening and consuming the bodie of sinne, euen as a dead corps rots in the graue, till it be resolu'd to dust.

VWhen thou hast thus perused and applied to thy selfe the historie of the Passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God, either in thee or vpon thee. Behold him at thy table in meat and drinke, which is as it were a liuely sermon and a daily pledge of the mercie of God in Christ. Behold him in all thine afflictions, as thy partner that prieth thy case, and hath compassion on thee. Behold him in thy most dangerous temptations, in which the deuill thundereth damnation, behold him, I say, as a mightie Sampson bearing away the gates of his enemies vpon his owne shoulders: and killing more by death then by life, crucifying the deuill, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue and giuing life to the dead, and in the house of death spoiling him of all his strength and power. Behold him in all the afflictions of thy brethren, as though he himselfe were naked, hungrie, sicke, harbourles, and doe vnto them all the good thou canst, as to Christ himselfe. If thou wouldest behold God himselfe, looke vpon him in Christ crucified, who is the ingrauen image of the fathers person; and know it to be a terrible thing in the time of the trouble of thy conscience to thinke of God without Christ, in whose face the glorie of God in his endles mercie is to be seene, 2. Cor. 4. 6. If thou wouldest come to God for grace, for comfort, for saluation, for any blessing, come first to Christ hanging, bleeding, dying vpon the crosse, without whome there is no hearing God, no helping God, no sauing God, no God to thee at all. In a word, let Christ be all things without exception vnto thee, Coloss. 3, 11. for when thou praieest for any blessing either temporall or spirituall, be it whatsoever it will be or can be, thou must aske it at the hands of God the father by the merit and mediation of Christ crucified: now looke as we aske blessings at Gods hand, so must we receiue them of him; and as they are receiued, so must we possesse and vse them daily, namely as gifts of God procured to vs by the merit of Christ: which gifts for this very cause, must be wholly imployed to the honour of Christ.

FINIS.

[illegible]



A
DISCOVRSE OF
Conscience :

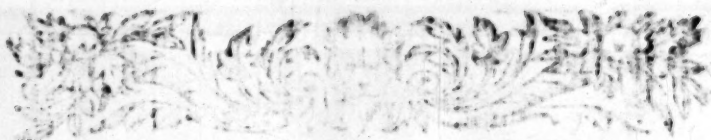
VVHERIN IS SET DOVVNE
THE NATVRE, PROPERTIES, AND
differences thereof: as also the way

to
Get and keepe good Conscience.

The second Edition.



PRINTED BY IOHN LEGAT, PRINTER
to the Vniuersitie of Cambridge. 1597.



DISCOVER SE OF

The contents.

- chap. 1. What conscience is.
2. The actions or duties of conscience. Where this point is handled, How any thing is said to binde conscience.
3. The kinds and differences of conscience. Where is handled, Libertie of conscience, and the question disputed; whether a man may in conscience be vnfallibly certen of his saluation.
4. Mans dutie touching his conscience, which is to get and to keepe it.

PRINTED BY JOHN LEGG, PRINTER
TO THE UNIVERSITY OF CAMBRIDGE. 1737.



TO THE RIGHT HONOURABLE SIR WIL-

LIAM PIYAM Knight, Lord chiefe Ba-
son of her Maiesties Exchequer.

Grace and peace.



*Ight Honourable, it cannot be unknowne to your
selfe, or to any man of a daies experience, that it
is thought a small matter to commit a sinne, or, to
lie in sinnes against a mans owne conscience.
For many when they are tolde of their dutie in
this point, replie and say, What, tell you me of
Conscience? Conscience was hanged long agoe.*

*But vntles they take better heede, and preuent the
danger by repentance, Hanged conscience will revive and become both
gibbet and hangman to them either in this life or the life to come. For
Conscience is appointed of God to declare & put in executio his iust iudge-
ment against sinners: and as God cannot possibly be overcome of man, so
neither can the iudgement of Conscience beeing the iudgement of God, be
wholly extinguished. Indeepe Satan for his part goes about by all meanes he
can, to benumme the conscience: but all is nothing. For as the sicke man,
when he seemes to sleepe and take his rest, is inwardly full of troubles: so
the benumbed and drowse conscience wants not his secret pangs and ter-
rours, and when it shall be roused by the iudgement of God, it waxeth cruel
and fierce like a wild beast. Again, when a man sinnes against his consci-
ence, as much as in him lieth, he plungeth himselfe into the gulfe of despe-
ration: for euery wound of the conscience, though the smart of it be little
felt, is a deadly wound: and he that goes on to sinne against his consci-
ence, stabbes and woundes it often in the same place: and all renewed
woundes (as we know) are hardly or neuer cured. Thirdly, he that lieth in
sinnes against his conscience, can not call vpon the name of God: for guiltie
conscience makes a man flie from God. And Christ saith, God heareth
not sinners, vnderstanding by sinners, such as goe on in their owne waies*

THE EPISTLE.

against conscience; and what can be more usefull then to be barred of the invocation of Gods name? Lastly, such persons after the last iudgement, shall haue not onely their bodies in torment, but the vvorme in the soule and conscience shall neuer die: and what will it profit a man to gaine the whole world by doing things against his owne conscience, and loose his own soule.

Now that men on this manner carelesse touching conscience, may see their follie and the great daunger thereof and come to amendment; I haue penned this small treatise: and according to the auncient and laudable custome, as also according to my long intended purpose, I now dedicate and present the same to your Lordship. The reasons vvhich haue imboldened me to this enterpriſe (all by-respects excluded) are these. General doctrine in points of religion is darke and obscure, and very hardly practised vvithout the light of particular examples: and therefore the doctrine of conscience, by due right, pertaines to a man of conscience; such an one as your Lordship is, who (others of like place not excepted) haue obtained this mercy at Gods hand to keepe faistband good conscience. Againe, considering that iustice and conscience haue alwaies bin friends: I am induced to thinke that your Lordship beeing publickely set apart for the execution and maintenance of ciuill iustice, will approoue and accept a Treatise propounding rules and precepts of conscience. Thus therefore craving pardon for my boldnes, and hoping of your Lordships good acceptance, I commend you to God and to the word of his grace. 1596.
Iunc 14.

Your Lordships to command,

William Perkins.

OF CONSCIENCE.

CHAP. I.

What conscience is.



Conscience is a part of the vnderstanding in all reasonable creatures, determining of their particular actions either with them or against them.

I say conscience is a part of the vnderstanding; and I shew it thus: God in framing of the soule placed in it two principall faculties, *Vnderstanding* and *Will*. *Vnderstanding* is that facultie in the soule, whereby we vse reason and it is the more principall part, serving to rule and order the whole man; and therefore it is placed in the soule to be as the wagginer in the waggin. The *Will* is an other facultie, whereby we doe will or nill anything, that is, choose or refuse it. With the will is joynd sundrie affections, as ioy, sorrow, love, hatred, &c. whereby we imbrace or eschew that which is good or euill. Now, conscience is not placed in the affections nor will, but in the vnderstanding, because the actions thereof stand in the vse of reason. *Vnderstanding* againe hath two parts. The first is that which standes in the view and contemplation of *truth* and *falsehood*, and goes no further. The second is that which standes in the view and consideration of every particular action, to search whether it be good or badde. The first is called the *Theoretical*, the second the *practical vnderstanding*. And vnder this latter is conscience to be comprehended; because his proper tie is to iudge of the goodnes or badnes of things or actions done.

Againe I say that conscience is a part of the minde or vnderstanding, to shew that conscience is not a bare knowledge or iudgement of the vnderstanding (as men commonly write) but a naturall power, facultie, or created qualitie from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they ascribe sundrie workes and actions to conscience, as accusing, excusing, comforting, terrifying; which actions could nothance proceede, ife conscience were no more, but an action or acte of the minde. Indeede I grant it may be taken for a kind of a small knowledge, in the minde of man; but to speak properly, this knowledge must proceede of a power in the soule, the proper tie whereof is to take the principles and conclusions of the minde, and apply them, and by applying either to accuse or excuse.

^b Vnderstanding hath no parts properly but by analogie in respect of diuers objects and actions.
Tb. Aquin.
part. 1. q. 79.
art. 13.
Dominic. Bannes on this place, *Amor. 11. 26.*

excuse. The first of all, and this I take to be conscience. If it be objected that conscience is not a natural power, because it may be lost: I answer it conscience be lost, it is only in respect of the use thereof, as reason is lost in the drunken man and not otherwise.

I adde, that the proper subjects of conscience are reasonable creatures; that is, men and Angels. Hereby conscience is excluded, first of all from brute beasts, for though they haue life & sense, and in many things some shadows of reason, yet because they want true reason, they want conscience also. Secondly from God the creator, who beeing righteousnes it selfe, needeth not conscience to order and gouerne his actions: And whereas Peter saith, 1. Pet. 2. 19. that men must indure griefe wrongfully *for conscience of God*, his meaning is not to shewe that God hath conscience, but that men are to suffer many wrongs because their *conscience* doe binde them, in so doing to obey Gods will, which conscience directly respecteth.

And I say that conscience is in *all reasonable creatures*, that none might imagine that some men by nature haue conscience in them, some none at all. For as many men as there are, so many consciences there be: and every particular man hath his owne particular conscience.

The proper ends of conscience is, to determine of things done. And by this conscience is distinguished frō all other gifts of the mind, as *intelligence, opinion, science, faith, prudence*. *Intelligence* simply conceives a thing to be or not to be: *opinion* iudgeth a thing to be probable or contingent: *science* iudgeth it to be certain and sure: *faith* is a perswasion, whereby we beleeue things that are not: *prudence* discerneth what is meet to be done, what to be left vndone; but *conscience* goes further yet then all these: for it determines or giues sentence of things done, by saying unto vs, this was done, this was not done: this may be done, this may not be done: this was well done, this was ill done.

The things that conscience determines of, are a mans owne actions: his owne actions, I say. To be certain what an other man hath said or done, is commonly called knowledge: but for a man to be certain what he himselfe hath done or said, that is conscience. Againe conscience meddles not with generals, onely it deales in particular actions: and that, not in some few, but in all.

The manner of consciences determination, is to set downe his iudgement either with the creature or against it: I adde this clause, because conscience is of a diuine nature, and is a thing placed by God in the middest betweene him and man, as an arbitratour to giue sentence & to pronounce either with man or against man vnto God. For otherwhiles, it consents and speaks with God against the man in whome it is placed: otherwhiles againe it consents with him and speakes for him before the Lord. And hence comes one reason of the name of conscience. *Scire*, to know, is of one man alone by himselfe: and *conscire* is, when two at the least know some one secret thing; either of them knowing it together with the other. Therefore the name *conscientia*, or *consci-*

Conscientia Conscience, is that thing that combines two together, & makes them partners in the knowledge of one and the same secret. Now man and man, or man and Angel can not be combined; because they can not know the secret of any man vnles it be revealed to them: It remaines therefore that this combination is onely betwene man and God. God knowes perfectly all the doings of man, though they be neuer so hid and concealed: and man by a gift giuen him of God, knowes together with God, the same things of himselfe: and this gift is named Conscience.

CHAP. II.

Of the duties of Conscience.

THe proper actions or duties of conscience are twofold, to giue testimonie or to giue iudgement. Rom. 2. 15.

Conscience giues testimonie by determining that a thing was done or it was not done, Rom. 2. 15. *Their conscience also bearing witness.* 2. Cor. 1. 12. *Our reioicing is the testimony of our conscience, that in G. c.*

Here we must consider three things: I. of what things conscience beares witness: II. in what manner: III. how long.

For the first, conscience beares witness of our thoughts, of our affections, of our outward actions.

That it beares witness of our secret thoughts, it appeares by the solempne protestation which at some time, men vse; *In my conscience I neuer thought it:* whereby they signifie that they thinke something, or they thinke it not, and that their consciences can tell what they thinke. Neither must this seeme strange. For there be two actions of the vnderstanding, the one is simple, which barely conceiueh or thinketh this or that: the other is a reflecting or doubling of the former, whereby a man conceiues and thinks with himselfe what he thinks. And this action properly pertaines to the conscience. The minde thinks a thought, now conscience goes beyond the minde, & knows what the minde thinks; so as if a man would goe about to hide his sinnefull thoughts from God, his conscience as it were another person within him, shall discouer all. By meanes of this second action conscience may beare witness euen of thoughts, and from hence also it seemes to borrow his name, *Conscientia*. because conscience is a science or knowledge ioyned with an other know- *scientia cum alia scientia.* ledge: for by it I conceiue and know what I know.

Againe, conscience beares witness what the wills and affections of men be in euery matter, Rom. 9. 1. *I say the truth in Christ, I lie not, my conscience bearing me witness by the holy Ghost, that I haue great heaviness and continuall sorrow in my heart: for I could wish my selfe to be separate fro Christ for my brethren.*

Lastly, it witnesseth what be mens actions. Eccles. 7. 24. *Ofentimes also thine heart knoweth; (that is, conscience witnesseth) that thou likewise hast cursed others.*

The manner that conscience useth in giuing testimonie, standes in two things. First, it obserues and takes notice of all things that we doe: secondly, it doth inwardly and secretly within the heart, tell vs of them all. In this respect

§ 1. Of the testimonie of conscience.

For it may fitly be compared to a Notarie, or a Registrar that hath alwaies the penne in his hand, to note and record what soever is said or done: who also he can see he keepes the rolles and records of the court, can tell what hath betwixt said or done many hundred years past.

Touching the third point. How long conscience beares witness, it doth it continually; not for a minute, or a day, or a moneth, or a yeare, but for ever: when a man dieth, conscience dieth not; when the bodie is rotting in the graue, conscience liueth and is safe and sound; and when we shall rise again, conscience shall come with vs to the barre of Gods iudgement, either to accuse or excuse vs before God. Rom. 2. 15, 16. *Their consciences bearing witness at the day when God shall iudge the secrets of men by Iesau Christ.*

By this first dutie of conscience, we are to learne three things. The first, that there is a God: and we may be led to the sight of this euen by common reason. For conscience beares witness. Of what? Of thy particular doings. But against whome or with whome doth it giue testimonie? thou must feele in thy heart that it doth it either with thee or against thee. And to whome is it a witness? To men or Angels? that can not be, for they cannot heare the voice of conscience, they cannot receiue consciences testimonie, nay they can not see what is in the heart of man. It remaines therefore that there is a spirituall substance, most wise, most holy, most mightie, that sees all things to whome conscience beares record, and that is God himself. Let Atheists bark against this as long as they will: they haue that in them which will conuince them of the truth of the godhead, will they will they, either in life or death.

Secondly we learne, that God doth watch over all men by a speciall providence. The master of a prison is knowne by this to haue care ouer his prisoners, if he send keepers with them to watch them and to bring them home againe in time conuenient; and so Gods care to man is manifest in this, that when he created man and placed him in the world, he gaue him conscience to be his keeper to follow him alwaies at the heeles, and to dogge him (as we say) and to prie into his actions, and to beare witness of them all.

Thirdly, hence we may obserue Gods goodnes and loue to man. If he doe any thing amisse, he sets his conscience first of all to tell him of it secretly: if then he amend, God forgives it: if not, then afterward conscience must openly accuse him for it at the barre of Gods iudgement before all the Saints and Angels in heaven.

The second worke of conscience, is to giue iudgement of things done.

To giue iudgement is to determine, that a thing is well done or ill done. Herein conscience is like to a Iudge that holdeth an assise, and takes notice of inditeiments, and causeth the most notorious malefactor that is, to hold vp his hand at the barre of his iudgement. Nay it is (as it were) a little God sitting in the middle of mens hearts, arrainging them in this life as they shall be arrainged for their offences at the tribunall seat of the euertlasting God in the day of iudgement. Wherefore the temporarie iudgement that is giuen by the conscience is nothing els but a beginning or a fore-runner of the last iudgement.

Hence

Hence we are admonished to take special heed that nothing passe heauie vpon vs, and that we charge not our conscience in time to come with any matter. For if our conscience accuse vs, God will much more condemne vs, saith Saint Iohn. 1. Ioh. 3. 18. because he seeth all our actions more clealy, & iudgeth the more seuerely the conscience can. It shall be good therefore for all men to labour that they may say with Paul, 2. Cor. 4. *I knowe nothing by my selfe*, that they may stand before God without blame for ever.

Here we must consider two things: first, the cause that makes conscience giue iudgements: secondly, the manner how.

The cause is the Binder of the conscience. The binder is that thing whatsoever, which hath power and authoritie ouer conscience to order it.

To binde, is to vrge, cause, and constraîne it in euery action either to accuse for sinne, or to excuse for well doing: or to say, this may be done, or it may not be done.

That we may knowe what this phrase meaneth (*to be bound in conscience*) we must in minde consider conscience a part by it selfe from the binding power of Gods comaundement. For then it hath libertie and is not bounde either to accuse or excuse, but is apt to doe either of them indifferently; but when the binding power is set once ouer the conscience, then in euery actiō it must needes either accuse or excuse: euen as a man in a citie or towne hauing his libertie, may goe vp and downe or not go, where and when he will: but if his bodie be attached by the magistrate and imprisoned, then his former libertie is restrained, he is bound and can goe vp and down but within the prison, or some other allowed place.

The binder of conscience, is either proper or improper. Proper is that thing, which hath absolute and soueraigne power in it selfe to binde the conscience. And that is the word of God, vvritten in the booke of the olde and newe Testament. Reason. I. He vvhich is the Lord of conscience, by his vvorde and lawvs binds conscience: but God is the only Lord of conscience; because he once created it, and he alone gouerns it: and none but he knowvs it. Therefore his vvorde and lawvs onely binde conscience properly. II. He vvhich hath povver to saue or destroy the soule for the keeping or breaking of his lawvs, hath absolute power to bind the soule & conscience by the same lawvs: but the first is true of God alone, 1. Iam. 3. 12. *There is one lawgiuer which is able to saue and destroy*. Esa. 33. 22. *The lord is our iudge, the Lord is our lawgiuer, the Lord is our king, and he will saue vs*. Therefore the vvorde of God alone by an absolute and soueraigne povver binds conscience. Because this point is cleare of it selfe, further prooffe is needles.

Hence vve are taught sundrie points of instruction. I. Such as are ignorant among vs must labour to get knowvledge of Gods vvorde, because it binds conscience. Neither vvill the plea of ignorance serue for excuse: because, vvwhether vve knowv Gods lawvs or knowv them not, they still binde vs. And vve are bound not onely to doe them, but vvhen vve knowve them not, vvee are further bound not to be ignorant of them, but to seeke to knowve them.

If

§ 3. Of the binding of the conscience.

If we had no more finnes, our ignorance were ſufficient to condemne vs. I I. Gods word is to be obeyed, though we ſhould offend all men, yea loſe all mens fauour, and ſuffer the greateſt damage that may be, even the loſſe of our liues. And the reaſon is at hand; becauſe Gods word hath this prerogatiue to bridle, binde, and reſtraine the conſcience. I I I. Whatſoeuer we enterpriſe or take in hand, we muſt firſt ſearch whether God giue vs libertie in conſcience, and warrant to doe it. For if we doe otherwiſe, conſcience is bound preſently to charge vs of ſinne before God. Laſtly, we doe here ſee how dangerous the caſe is of all Time-ſerues that will liue as they liſt, and be of no certain religion till differences and diſſentions therein be ended, and they haue the determination of a generall Councill: for whether theſe things come to paſſe or no, certain it is that they are bound in conſcience to receiue and beleue the auncient, Propheticall, and Apoſtolicall doctrine touching the true worſhip of God and the way to life eueralting, which is the true religion. The ſame is to be ſaid of all drowſie Proteſtants, and lukewarme goſpellers, that uſe religion not with that care and conſcience they ought, but onely then and ſo farre forth as it ſerues for their turnes, commonly neglecting or deſpiſing the aſſemblies where the word is preached: and ſeldome frequenting the Lords table vnles it be at Eaſter. Like ſilly wretches they neither ſee nor feele the conſtraining power, that Gods word hath in their conſciences.

Gods word is either Law, or Goſpel. The Law is a part of Gods word of things to be done, or to be left vndone. And it is three-fold; Morall, Iudiciall, Ceremoniall.

Morall law concernes duties of loue, partly to God and partly towards our neighbour: it is contained in the Decalogue or ten Commandements; and it is the very law of nature written in all mens hearts (for ſubſtance though not for the manner of propounding it) in the creation of man; and therefore it binds the conſciences of all men at all times, euen of blind and ignorant perſons that neither know the moſt of it nor care to know it. Yet here muſt be remembered three exceptions or cautions. I. When two commandements of the morall law are oppoſite in reſpect of vs; ſo as we can not doe them both at the ſame time; then the leſſer commandement giues place to the greater, and doth not binde or conſtraine for that inſtant. Example. I. God commands one thing, and the magiſtrate commands the ſat contrarie: in this caſe which of theſe two commandements muſt be obeyed, 'Honour God, or, 'Honour the Magiſtrate? the anſwer is, that the latter muſt giue place to the former, and the former alone in this caſe muſt be obeyed, Act. 4. 19. *Whether it be right in the ſight of God to obey you rather then God, iudge ye.* I I. The fourth commandement preſcribes reſt on the Sabbath-day: now it falls out that at the ſame time a whole towne is ſet on fire, and the fixt commandement requires our helpe in ſauing our neighbours life and goods. Now of theſe two commandements which muſt be obeyed? for both can not. The anſwer is, that the fourth commandement of

§ 4. Of the morall law binding.

^b The morall law is vnchangeable in reſpect of that eternall iuſtice which it preſcribeth; yet is it changeable as it is applied to ſome particular actions & caſes, and in that reſpect it admits a diſpenſation, and no otherwiſe.

^c 1. Com.

^d 5. Com.

this

this time is to give place, and the six commandment alone binds the conscience: so as then (if neede should require) a man might labour all the day without offence to God. Matth. 9. 13. *I will have mercy and not sacrifice.* And the rule must not be omitted, That charitie towards our neighbour is subordinate to the Loue of God, and therefore must give place to it. For this cause the commandment concerning charitie must give place to the commandment concerning Loue to God; & whie the case so falls out, that we must either offend our neighbor or God, we must rather offend our neighbor, than God.

II. Caution. When God gives some particular commandment to his people, therein dispensing with some other commandment of the morall law: for that time it binds not. For even the morall commandments must be conceived with this condition, *Except God command otherwise.* Example. I. The six commandment is, Thou shalt not kill: but God gives a particular commandment to Abraham. Abraham offer thy sonne Isaac in sacrifice to me. And this latter commandment at that instant did binde Abraham: and he is therefore commended for his obedience to it. II. And when God commanded the children of Israel to compasse Jerico seven daies and therefore on the Sabbath, the fourth commandment prescribing the sanctifying of rest on the Sabbath, for that instant and in that action did not binde conscience.

III. Caution. One and the same commandment in some things binds the conscience more straitly, and in doing some other things lesse. Gal. 6. 10. *Do good to all men, but specially to them that be of the household of faith.* Hence it ariseth, that though all sinnes be mortall and deserue eternall death, yet all are not equall, but some more grievous then others.

Judiciall laws of Moses are all such as prescribe order for the execution of iustice and iudgement in the commonwealth. They were specially given by God, and directed to the Jewes: who for this very cause were bound in conscience to keepe them all: and if the commonwealth of the Jewes were now standing in the old estate, no doubt they should continue still to binde as before.

But touching other nations and specially Christian commonwealths in these daies, the case is otherwise. Some are of opinion, that the whole iudiciall law is wholly abolished: & some againe runne to the other extreme, holding that iudiciall lawes binde Christians as straitly as Jewes: but no doubt they are both wide; and the safest course is to keepe the meane between both. Therefore the iudiciall lawes of Moses according to the substance and scope thereof must be distinguished; in which respect they are of two sorts. Some of them are laws of particular equitie, some of common equitie. Laws of particular equitie, are such as prescribe iustice according to the particular estate and condition of the Jewes commonwealth and to the circumstances thereof: time, place, persons, things, actions. Of this kinde was the law, that the brother should raise vp seede to his brother, and many such like: and none of them bind vs, because they were framed and tempered to a particular people.

Judicialls

Iudicialls of common equitie are such as are made according to the lawe or instinct of nature common to all men: and these, in respect of their substance, binde the consciences not onely of the Iewes but also of the Gentiles for they were not given to the Iewes as they are Iewes, that is, a people receiued into the Couenant about all other nations, brought from Egypt to the lande of Canan, of whom the Messias according to the flesh was to come: but they were given to them as they were mortall men subiect to the order and lawes of nature as all other nations are. Again, iudiciall lawes, so farre forth as they haue in them the generall or common equitie of the lawe of nature are morall: and therefore binding in conscience, as the morall lawe.

A iudiciall lawe may be knowne to be a lawe of common equitie, if either of these two things be found in it. First, if wise men not only among the Iewes, but also in other nations haue by naturall reason and conscience iudged the same to be equall, iust, and necessarie: and withall, haue iustified this their iudgement by inactung lawes for their common-wealths, the same in substance with sundrie of the iudiciall lawes given to the Iewes: and the Romane Emperours among the rest, haue done this most excellently, as will appeare by conferring their lawes with the lawes of God. Secondly a Iudiciall hath common equitie, if it serue directly to explaine and confirme any of the tenne precepts of the Decalogue: or, if it serue directly to maintaine and uphold any of the three estates of the family, the common-wealth, the Church. And whether this be so or no, it will appeare, if wee doe but consider the matter of the lawe, and the reasons or considerations vpon which the Lord was moued to giue the same vnto the Iewes. Now to make the point in hand more plaine, take an example or two. It is a iudiciall law of God that murderers must be put to death: now the question is, whether this lawe for substance be the common equitie of nature binding consciences of Christians or no? and the answer is, that without further doubting it is so. For first of all, this lawe hath beene by common consent of wise lawgiuers enacted in many countreies and kingdomes beside the Iewes. It was the lawe of the Egyptians and old Grecians, of Draco, of Numa, and of many of the Romane Emperours. Secondly this lawe serues directly to maintaine obedience to the sixt commandement: and the consideration vpon which the lawe was made is so waightrie, that without it a common-wealth can not stand. The murderers blood must be shedde (saith the Lord, Num. 35. 33, 34.) because the whole land is defiled with blood, and remaineth vnclensed, till his blood be shedde. Again it was a iudiciall lawe among the Iewes that the adulterer and adulteresse should die the death: now let the question be whether this lawe concerne other nations as being deriued from the common lawe of nature: and it seemes to be so. For first wise men by the light of reason and naturall conscience haue iudged this punishment equall and iust. Iudah before this iudiciall lawe was given by Moses, appointed Tamar his daughter in lawe to be burnt to death for playing the whore. Nabuchadnezzar

Eurip. in Hecuba.

2. beodof. & Archad. lib. 3. c. de Episc. audien.

Gen. 34. 28.

buchadnazar burnt Ehad and Zedechias because they committed adultery with their neighbors wives. By Draco's law among the Grecians this sinne was death, and also by the law of the Romanes. Againe, this law serues directly to maintaine necessarie obedience to the seventh cōmandement; & the cōsideratiō vpon which this law was giue are perpetuall, & serue to vphold the cōmonwealk. Lev. 20: 17 (saith the Lord) *that keep all mine ordinances & my judgments* (the law of adultery being one of the.) Now mark the reason. 1. *Least the land spue you out.* 2. *for the same sins I have abhorred the nation.*

Ier. 29. 23
Iust. 8. 12
lex Iulian
publindii

The Ceremoniall law is that which prescribes rites and orders in the outward worship of God.

§ 6. Of the ceremoniall law binding.
August. epist. 19
ad Hieron.

It must be considered in three times. The first is time before the coming and death of Christ: the second, the time of publishing the gospel by the Apostles: the third, the time after the publishing of the gospel.

In the first, it did bind the consciences of the Iewes; & the obedience of it was the true worship of God. But it did not then bind the consciences of the Gentiles: for it was the partition wall betweene the & the Iewes. And it did continue to bind the Iewes till the very death & ascension of Christ. For the hand writing of ordinances which was against vs was nailed on the crosse & cancelled. And when Christ saith that *the law and the Prophets standeth till John*, Luk. 16: 16, his meaning is not, that the ceremoniall law ended then; but that things foretold by the Prophets, & obscurely prefigured by the ceremoniall law, began then more plainly to be preached & made manifest.

The second time was from the ascension of Christ, till about the time of the destruction of the Temple and the Citie: in which, ceremonies ceased to bind conscience and remained indifferent. Hereupon Paul circumcised Timothee: the Apostles after Christs ascension, as occasion was offered were present in the Temple, Act. 3. 1. And the Council of Hierusalem tendering the weaknes of some beleeuers, decreed that the Church for a time should abstaine from strangled and blood. And there was good reason of this, because the Church of the Iewes was not yet sufficiently conuicted that an end was put to the ceremoniall law by the death of Christ.

In the third time, which was after the publishing of the gospel, ceremonies of the Iewes Church became vnlawfull, and so shall continue to the worlds ende.

By this it appeares, what a monstrous and miserable religion the Church of Rome teacheth and maintaineth; which stands wholly in ceremonies, partly heathenish and partly Iewish.

As for the Gospel, I take it for the part of the word of God which promisseth righteousness and life euermore to all that beleue in Christ, and withall commandeth this faith.

§ 7. Of the Gospel binding.

That we may the better know, how the gospel bindes conscience, two points must be considered: one touching the persons bound, the other touching the manner of binding.

Persons are of two sorts; some be called, some be vncalled. Persons called

are all such to whome God in mercie hath offered the meanes of saluation, and hath revealed the doctrine of the gospel in some measure more or lesse by meanes either ordinarie or extraordinarie. All such I thinke are straightly bound in conscience to beleue and obey the gospel. For that word of God whereby men shall be iudged in the day of iudgement, must first of all binde their consciences in this life, considering absolution and condemnation is according to that which is done in this life: but by the gospel, all men that haue beene called, shall be iudged as Paul saith, Rom. 2. 16. *God shall iudge the secrets of men by Iesus Christ, according to my gospel.* And our Saviour Christ saith, *He that beleueneth hath life euermore, he which beleueneth not is already condemned.* It remaines therefore, that the gospel binds the consciences of such men in this life. By this very point we are all put in minde not to content our selues with this, that we haue a liking to the gospel, and doe beleue it to be true (though many Protestants in these our daies thinke it sufficient both in life and death, if they hold that they are to be saued by faith alone in Christ without the merit of mans workes) but we must goe yet further, and enter into a practise of the doctrine of the gospel as well as of the precepts of the morall law, knowing that the gospel doth as well binde conscience as the law, and if it be not obeyed will as well condemne.

Men vnalled, are such as neuer heard of Christ by reason the gospel was neuer revealed vnto them, nor meanes of reuelation offered. That there haue bin such in former ages, I make manifest thus. The world since the creation may be distinguished into foure ages. The first, from the creation to the flood: the second, from the flood to the giuing of the Law: the third, from the giuing of the Law to the death of Christ: the fourth, from the death of Christ to the last iudgement. Now in the three former ages, there was a distinction of the world into two sorts of men, whereof one was a people of God, the other no-people. In the first age in the families of Seth, Noe, &c. were the sonnes of God; in all other families the sonnes of men, Gen. 6. 2. In the second age were the sonnes of the flesh and the sonnes of the promise, Rom. 9. 7. In the third, Iewes and Gentiles; the Iewes beeing the Church of God, all nations beside no-church. But in the last age this distinction was taken away when the Apostles had a commission giuen them that was neuer giuen before to any, namely, to goe teach not only the Iewes, but all nations: Now this distinction arose of this, that the gospel was not revealed to the world before the comming of Christ, as the Scriptures witnes. The Prophet Esai saith, 52. 14. *that kings shall see their maisties at Christ, because that which had not beene told them they shall see, and that which they had not heard shall they vnderstand.* And 55. 5. *that a nation that knew him not shall runne vnto him.* Paul saith of the Ephesians that in former times they were *without God, and without Christ, strangers from the covenant*, Eph. 2. 12. And to the Athenians he saith, *that the times before the comming of Christ were times of ignorance*, Act. 17. 30. And that it may not be thought that this ignorance was affected, Paul saith further that *God in times past suffered the Gentiles to walke in their*

owne waies, Act. 14. 16. and that the myſterie of the goſpel was kept ſecret from the beginning of the world, and is now in the laſt age revealed to the whole world, Rom. 16. 25. Some alledge that the Iewes being the Church of God, had traffique with all nations, and by this meanes ſpread ſome litle knowledge of the Meſſias through the whole world: I anſwer againe that the conference and ſpeech of Iewiſh marchantes with ſorrainers was no ſufficient meanes to publiſh the promiſe of ſalvation by Chriſt to the whole world: firſt becauſe the Iewes for the moſt part haue alwaies bin more readie to receive any new and falſe religion, then to teach their owne: ſecondly, becauſe the very Iewes themſelves, though they were well acquainted with the ceremonies of their religion, yet the ſubſtance thereof which was Chriſt figured by externall ceremonies, they knewe not: and hereupon the Pharisees when they made a Proſelyte, they made him ten times more the child of the deuill then themſelves. Thirdly, becauſe men are ſeldome or neuer ſuffered to profeſſe or make any ſpeech of their religion in ſorraiue countries. Againe, if it be alledged that the doctrine is ſet downe in the bookes of the olde Teſtament, which men through the whole world might haue read, ſearched, and knowne if they would; I anſwer that the keeping of the bookes of the old Teſtament, was committed to the Iewes alone, Rom. 3. 2. and therefore they were not giuen to the whole world, as alſo the Pſalmiſt teſtifieth, *He ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael: he hath not dealt ſo with any nation, neither haue they knowne his iudgements.*

Pſal. 147. 8.

Now touching ſuch perſons as haue not ſo much as heard of Chriſt, though they are apt and fitte to be bound in conſcience by the goſpel in as much as they are the creatures of God, yet are they not indeede actually bound till ſuch time as the goſpel be revealed or at the leaſt meanes of reuelation offered. Reasons hereof may be theſe: I. Whatſoeuer doctrine or law doth binde conſcience, muſt in ſome part be knowne by nature or by grace or by both: the vnderſtanding muſt firſt of all conceiue, or at the leaſt haue meanes of conceiuing, before conſcience can conſtrain: becauſe it bindeth by vertue of knowne concluſions in the minde. Therefore things that are altogether vnknowne and vnconceiued of the vnderſtanding, doe not bind in conſcience: now, the goſpel is altogether vnknowne and vnconceiued of many, as I haue alreadie prooued, and therefore it binds not them in conſcience. II. Paul ſaith, Rom. 2. 12. *They which ſinne without the law (written) ſhalbe condemned without the law:* therefore they which ſinne without the goſpel, ſhalbe condemned without the goſpel: and ſuch as ſhalbe condemned without the goſpel after this life, were not bound by it in this life. Auguſtine the moſt iudiciall Diuine of all the auncient fathers vpon theſe wordes of Chriſt, *but now they haue no excuſe for their ſinne,* ſaith on this maner: *A doubt may be moued whether they to whom Chriſt hath not come, neither hath ſpoken vnto them, haue an excuſe for their ſinne. For if they haue it not, why is it ſaid that theſe (namely the Iewes) haue no excuſe becauſe he came and ſpake to them? and if they haue it, whether is it that their puniſhment may be taken away quite, or*

Iob. 15. 30.

Auguſt. traſſ. 89. in Iob.

in part suffered. To these demands to my capacity as the Lord shall enable me I answer, that they saw howe Christ came out, neither hath spoken vnto them, haue law excuse nor of enery sinne but of this sinne, that they haue not beleued in Christ. Against, it remaines to inquire whether those, who before Christ came in his Church to the Gentiles, and before they heard his gospel, haue bin eternally predestined by death, may use this excuse. Doubtes they may, but they shall not therefore escape damnation. For who soeuer haue sinned without the law, shall perishe without the law.

2 Tim. 2. 2.
9. 10. 27. 1.

As for the reasons which some of the schoolmen haue alleadged to the contrarie, they are answered all by men of the same order, and I will briefly touch the principall. First it is objected, that the holy Ghost shall iudge the world of sinne, because they haue not beleued in Christ. 1 Joh. 16. 9. I answer, that by the world we must not vnderstand all and enery man since the creation, but all nations and kingdomes in the last age of the world, to whome the gospel was reuealed. Thus hath Paul expounded this word, Rom. 11. v. 12. *The fall of them is the riches of the world, and the diminishing of them is the riches of the Gentiles. y. 25. The casting of them away is the reconciling of the world.* Secondly it is objected, that the lawe binder all men in conscience, though the greatest part of it be vnkowne to them. *Ans.* The law was once given to Adam and imprinted in his heart in his first creation, and in him as beeing the roote of all mankind, it was giuen to all men: and as when he sinned all men sinned in him, so when he was enlightened all were enlightened in him, and consequently when his conscience was bound by the lawe, all were bound in him. And though this knowledge be lost by mans default, yet the bond remains still on Gods part. Now the case is otherwise with the gospel, which was neuer written in mans nature, but was giuen after the fall, and is aboue nature. Here a further replie is made, that the couenant made with Adam, *The seede of the woman shall bruiſe the serpens head,* was also made with his seede which is all mankind, and was afterward continued with Abraham to all stations. I answer againe, that Adam was a roote of mankind onely in respect of mans nature with the gifts and sinnes thereof he was no roote in respect of grace which is aboue nature, but Christ the second Adam. And therefore when God gaue the promise vnto him and faith to beleue the promise, he did not in him giue them both to all mankind: neither, if Adam had afterward fallen from faith in the Messias, should all mankind againe haue fallen in him. Moreover that the promise of grace was not made to Adams seede vniuersally but indefinitely it appears; because when God did afterward renew the couenant, he restrained it to the familie of Noe and Abraham, and in Abrahams familie it was restrained to Isaac, *In Isaac (saith the Lord) shall thy seede be called;* yea in the very tenour of the couenant there is a distinction made of the seede of the woman and the seede of the serpent; which seede of the serpent is a part of mankind, and it is excluded from the couenant. And whereas the Lord promised to Abraham that in his seede all the nations of the earth should be

1 Joh. 3. 8.

be blessed, the promise must not be understood of all men in every age, but of all nations in the last age of the world. And thus Paul hath cleared the text, Gal. 3. 8. *The Scripture foreseeing that God would justify the Gentiles by faith* (which was done after Christs ascension) *he preached before the gospel to Abraham, In thee shall all nations be blessed.* Lastly it may be objected, that if any man be ignorant of the doctrine of salvation by Christ, it is thorough his owne fault: it is true indeede that all ignorance of the doctrine of salvation comes through mans fault and sinne: but sinne must be distinguished; it is either personall, or the sinne of mans nature. Now in them that neuer heard of Christ, their ignorance in this point proceedes not of any personall sinne in the, but only fro the sinne of mans nature, that is, the first sinne of Adam common to all mankind, which sinne is punished when God leaues men wholly to themselves. Now many things there be in men proceeding from this sinne, which neuertheles are no finnes, as the manifold miseries of this life: and so I take the ignorance of things aboue mans nature altogether vnrevealed, to be no sinne but a punishment of originall sinne.

Thus much of the persons which are bound by the gospel: now let vs see how farforth they are bound by it.

God in the gospel generally reueales two points vnto vs: the first, that there is perfect righteousness and life everlasting to be obtained by Christ: the second, that the instrument to obtaine righteousness and life eternall is faith in Christ. Moreouer when this gospel is dispensed and preached vnto vs, God reueales vnto vs two points more: the first, that he will make vs particularly to be partakers of true righteousness and life everlasting by Christ: the second, that he will haue vs without doubting to beleue thus much of our selues. And for this cause every man to whome the gospel is reuealed, is bound to beleue his owne election, justification, sanctification, and glorification in and by Christ. The reasons and grounds of this point out of the word of God are these: I. 1. Ioh. 3. 23. *This is his commandment that we beleue in the name of his Sonne Iesus Christ, and loue one another as he gave vs commandment.* Now to beleue in Christ, is not confusedly to beleue that he is a Redeemer of mankind, but withall to beleue that he is my Saviour, and that I am elected, iustified, sanctified, and shall be glorified by him. This is graunted of all men, yea of the Papists themselves, which otherwise are enemies of this doctrine. For Lumberd saith, *To beleue in God is by be-
leuing to loue, and as it were to goe into God: by beleeuing to cleaue vnto him, and
as it were to be incorporate into his members.* II. Paul, Gal. 2. 16. first of all propounds a generall sentence, *That a man is not iustified by the workes of the law, but by the faith of Christ.* Afterward he addes a speciall application, *Even we (namely Iewes) haue beleued in Iesus Christ, that we might be iustified by the faith of Iesus Christ,* and in v. 20. he descends more specially to applie the gospel to himselfe, *I liue (saith he) by the faith of the sonne of God, who hath loved me and giuen himselfe for me.* And in this kinde of application there is nothing peculiar to Paul, for in this very action of his, he auoucheth himselfe to

Lumb. lib. 3.
dist. 23.

be an example vnto vs, 1. Tim. 1. 16. *For this cause (saith he) was I receiued to mercie, that Iesus Christ should shew first on me all long suffering vnto the example of them which shall in time to come beleue in him to eternall life.* Againe, Philip. 3. 8. he saith, *I thinke all things but losse, that I might winne Christ, and might be found in him not hauing mine owne righteousness, but that which is through the faith of Christ, that I may know him and the vertue of his resurrection:* and afterward he addeth, v. 15. *Let vs as many as be perfect be thus minded.* III. Whatsoever we pray for according to Gods will, we are bound to beleue that it shall be giuen vnto vs, Mark. 11. 24. *Whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you,* But we pray for the pardon of our sinnes, and for life euermlasting by Christ; and that according to the will of God. Therefore we are bound in conscience to beleue the pardon of our sinnes and life euermlasting. IV. If God should speake particularly to any man, and say vnto him, Cornelius, or Peter, beleue thou in Christ, and thou shalt be saued; this commandement should binde him particularly. Now when the Minister lawfully called, in the name and stead of God publisheth the gospell to the congregation, that is as much as if God himselfe had spoken to them particularly, calling each of them by their names and promising vnto them life euermlasting in Christ. 2. Cor. 5. 20. *We are ambassadours for Christ, as though God did beseech you through vs, pray you in Christs stead, that ye be reconciled to God.*

It may be and is objected, that if every man be bound in conscience to beleue his owne Election and saluation by Christ, then some men are bound to beleue that which is false, because some there be euen in the midst of the Church, which in the counsell of God were neuer chosen to saluation. I answer, that this reason were good, if men were bound absolutely to beleue their saluation without further respect or condition: but the bond is conditionall, according to the tenour of the covenant of grace; for we are bound to beleue in Christ, if we would come to life euermlasting, or if we would be in the fauour of God, or if we would be good disciples and members of Christ. I answer againe, that whatsoever a man is bound to beleue, is true: yet not alwaies in the euent, but true in the intencion of God that bindeth. Now the commandement of beleueing and applying the gospell is by God giuen to all within the Church; but not in the same manner to all. It is giuen to the Elect, that by beleueing they might indeede be saued; God inabling them to doe that which he commaunds. To the rest, whome God in iustice will refuse, the same commandement is giuen not for the same cause, but to another ende, that they might see how they could not beleue, and by this meanes be bereft of all excuse in the day of iudgement. God doth not alwaies giue commandements simply that they might be done, but sometimes for other respects, that they might be meanes of triall, as the commandement giuen to Abraham of killing Isaac: againe that they might serue to keepemen at the least in outward obedience in this life, and stoppe their mouthes before the tribunall seate of God.

In that we are bound in conscience on this manner to beleue the promises of the gospel, with an application of the benefits thereof to our selues, sundrie necessarie and profitable points of instruction may be learned. The first, that the Popish Doctors abolish a great part of the gospel, when they teach that men are bound to beleue the gospel onely by a Catholick faith, which they make to be nothing else but a gift of God, or illumination of the minde, whereby assent is giuen to the word of God that it is true; and more specially that Iesus is Christ, that is, an all-sufficient Sauour of mankind. All which the damned spiritues beleue: whereas the gospel for the comfort and saluation of mens soules, hath a further reach, namely to inioyne men to beleue that the promise of saluation is not onely true in it selfe, but also true in the very person of the beleuer, as appeares evidently by the Sacraments which are as it were a visible gospel, in which Christ with all his benefits is offered and applied to the particular persons of men: to this end, no doubt, that they might beleue the accomplishment of the promise in themselves.

Secondly, we learne that it is not presumption for any man to beleue the remission of his owne sinnes: for to doe the will of God to which we are bound, is not to presume: now it is the will of God to which he hath bound vs in conscience, to beleue the remission of our owne sinnes: and therefore rather not to doe it, is presumptuous disobedience.

Thirdly, we are here to marke and to remember with care, the foundation of the vnfallible certentie of mans saluation. For if man be bound in conscience first to giue assent to the gospel, & secondly to applie it to himselfe by true faith, then without doubt a man by faith may be certainly perswaded of his owne Election and saluation in this life without any extraordinary reuelation: Gods commandements beeing in this and the like cases possible. For commandements are either Legal or Euangelical. Legal shew vs our disease, but giue vs no remedie: and the perfect doing of them according to the intent of the Lawgiuer, by reason of mans weaknes and thorough mans default, is impossible in this world. As for Euangelical commandements, they haue this priuiledge, that they may and can be performed according to the intent of the Lawgiuer in this life: because with the commandement is ioyned the inward operation of the spirit in the elect, to inable them to effect the dutie commanded: and the will of God is not to require absolute perfection at our handes in the gospel as in the law, but rather to qualifie the rigour of the law by the satisfaction of a Mediatour in our stead; and of vs (we beeing in Christ) to accept the vpright will and indeauour for the deede; as the will to repent, and the will to beleue, for repentance & true faith indeed. Now then, if things required in the gospel, be both ordinarie & possible, the for a man to haue an vnfallible certentie of his own saluation, is both ordinarie & possible. But more of this point afterward.

Lastly, all such persons as are troubled with doubtings, distrustings, vnbeleefe, despaire of Gods mercy, are to learn & consider that God by his word

bindes them in conscience to beleue the pardon of their owne finnes be they neuer so grieuous or many, and to beleue their owne Election to saluation whereof they doubt. Men that are but ciuill haue care to auoide robbing and killing, because God giues commandements against stealing and killing: why then should not we much more strue against our manifold doubtings and distrustings of Gods loue in Christ, hauing a commandment of God that calls vpon vs and binds vs to doe so.*

Thus we see how Gods word bindes conscience: now conscience being thus bound, againe bindes the man in whome it is.

The bond of conscience is called *guiltines*. *Guiltines* is nothing else but a worke of the conscience, binding euery sinner to the punishment of euerslasting death, before God for this or that sinne.

Thus much of the proper binder of the conscience: now follows the improper.

The improper binder is that which hath no power at all or vertue in it selfe to binde conscience: but doth it onely by the authoritie and vertue of Gods word or some part thereof. It is threefold, Humane lawes, an Oath, a Promise.

§ 2. Of humane lawes binding.

Touching humane lawes, the speciall point to be considered is, In what manner they binde. That this may in part be cleared, I will stand a while to examine and confute the opinion, that the very pillars of the Popish church at this day maintaine, namely, that *Ciuill and Ecclesiasticall Iurisdiction* haue a coactiue power in the conscience, and that the lawes made thereby doe actually and properly binde (as they speake) to mortall and vniuersall sinne, as Gods law it selfe. The arguments which they commonly vse are these.

Imperia.
* princely commandements.

Argum. 1. Deut. 17. *That man that will doe presumptuously, and not obey the authoritie of the Priest, or Iudge, shall die: and thou shalt take away euill from Israel.* Here (say they) the precepts of the high Priest are *Imperia*, not admonitions or exhortations, & they bind in conscience; otherwise the transgressours therof should not haue bin punished so severely. *Ans.* The intent of this lawe (as a very childe may perceiue) is to establish the authoritie and right of the highest appeales for all matters of controuersie in the *Synedrion* or great court at Ierusalem. Therefore the wordes alleadged, doe not giue vnto the Priest a soueraigne power of making lawes, but a power of giuing iudgement of controuersies, and that according to lawes already made by God him selfe: from which iudgement there might be no appeale. Now this power of determining doth not constraîne conscience, but the outward man to maintaine order and peace. For what reason is there, that, that sentence, which might be either a gaine saying of Gods law, or a mistaking of it, should binde the conscience to a sinne. Again, not euery one that refused to subiect themselves to the sentence of this court, were straightway guiltie of sinne, (for this did Ieremie the Prophet, and Christ our Saviour, when the Iewes condemned them for wicked persons) but he that presumptuously despised the sentence, and by consequent the authoritie it selfe, which was the

Ier. 26. 11, 15.

the ordinance of God, was guikie. Lastly, the seneritie of the punishment, which is temporall death, doth not argue any power in the iudge of binding conscience: this they might haue learned of their owne *Doutor Gerson*, who *Lib. de vino* holdeth that they that binde any man to mortall sinne, must be able to pun- *Spir. scil. 4.* nish him with answerable punishment, which is eternall death.

Argum. 2. Matth. 16. *Whatsoever ye shall binde in earth, shall be bound in heauen.* Here (say they) to binde, is to make lawes constraining conscience according to Matth. 23. 4. *They binde heauie burdens, and lay them on mens shoulders.* *Ans.* The soueraigne power of binding and loosing, is not belonging to any creature, but is proper to Christ, who hath the keyes of heauen and hell: he openeth and no man shutteth, he shutteth and no man openeth, Revel. 3. 7. As for the power of the Church, it is nothing but a ministerie or seruice whereby men publish and pronounce that Christ bindeth or looseth. Againe, this binding standes not in the power of making lawes, but in remitting and retaining of mens sinnes, as the wordes going before declare, v. 18. *If thy brother sinne against thee, &c.* and Christ sheweth his owne meaning, when he saith, *Whose sinnes ye remit they are remitted, and whose sinnes ye retaine they are retained,* Ioh. 20. 23. hauing before in the person of Peter promised them this honour, in this forme of words, Matth. 16. *I will giue vnto thee the keyes of the kingdom of heauen, whatsoeuer thou shalt binde vpon earth, shall be bound in heauen.* This which I say, is approoued by consent of auncient Diuines, August, Psal. 101. serm. 2. *Remission of sinne* (saith he) *is loosing*: therefore by the lawe of contraries, binding is to holde sinne vnpardoned. Hilar. vpon Matth. cap. 18. *Whome they binde on earth, that is, (saith he) leaue vntied of the knoties of their sinnes.* Lumberd the Po- *Lib. 4. dist. 18.* pish master of sentences, *The Lord, saith he, hath giuen to Priests power of bin-* *cap. 4.* *ding and loosing, that is, of making manifest that men are bound or loosed.* Againe both Origen, Augustine, and Theophylact attribute the power of binding *bon Math. 18.* to all Christians, and therefore they for their parts, neuer dreamed that the *vpon Ioh.* power of binding should be an authoritie to make lawes. Lastly, the place Matth. 23. 4. ouerturnes the argument, for there the Scribes and Pharises are condemned, because they laide vpon mens shoulders the burdens of their traditions, as meanes of Gods worship and things binding conscience.

Argum. 3. Act. 15. *It seemes good vnto vs and the holy Ghost, to lay no more burden on you then these necessarie things, that ye abstaine from things offered to idols, and blood, and that which is strangled, and fornication.* Here (say they) the Apostles by the instinct of the holy Ghost make a new law not for this or that respect, but simply to binde consciences of the Gentiles, that they might be exercised in obedience. And this is prooued because the Apostles call this law a *burden*, and call the things prescribed *necessarie*, and Saint Luke tearmes them, the *commandements of the Apostles*: and Chrysostome calls the Epistle sent to the Church, *Imperium*, that is, a lordly charge. To this they adde, the testimonies of Tertullian, Origen, Augustine. *Ans.* Though all be graunted that the law is a burden imposed, a precept of the Apostles,

Apostles, a charge; againe that things required therein are necessarie: yet will it not follow by good consequent, that the law simply binds conscience; because it was given with a reseruation of Christian libertie, so as out of the case of scandall, that is, if no offence were given to the weake Iewes, it might freely be omitted. And that will appeare by these reasons. First of all Peter saith, that it is a tempting of God, to impose vpon the Gentiles the yoke of Iewish ceremonies: he therefore must needs be contrarie to himselfe, if he intend to binde mens consciences to abstinence from strangled, blood, and things offered to idols. A replie is made, that this abstinence is prescribed not by the ancient law of Moses, but by a new Ecclesiasticall or Apostolicall authoritie. I answer againe, that a Mosaicall ceremonie is stil the same thing, though it be stablished by a new authoritie. And whereas Christ by his death put an end to the ceremoniall law, it is absurd to thinke that the Apostles by their authoritie reuiued some part of it againe, & bound mens consciences thereto. Secondly the Church of God in all places suffered this commandement to cease, which the faithfull seruants of God would neuer haue done, if they had beene perswaded that this law had bound conscience simply. It is answered, that this law ceased not because the giuing of offence vnto the Iewes ceased, but because it ceased *vniversally*: yea but it could not haue ceased vniversally, if it had bound conscience, specially considering it was propounded to the Church without any mention or limitation of time. Thirdly Paul was present in this counsell, and knew the intent of this law very well, and therefore no doubt he did not in any of his Epistles gaine say the same. This beeing graunted, it can not be, that this law should binde conscience out of the case of offence. For he teacheth the

1. Cor. 8.9. Corinthians that things offered to idols may be eaten, so be it the weake brother be not offended. Here it is answered, that when Paul writ his first Epistle to the Corinthians, this commandement of the Apostles touching things strangled and blood was not come vnto them. Wel, to grant all this, which cannot be prooued, let it be answered, why Paul did not now deliuer it, and why he deliuereth a doctrine contrarie to that which he had decreed at Ierusalem, which was that the Gentiles should absolutely abstaine from things offered to idols. As for the testimonie of the fathers they are abused. Indeepe Tertullian saith plainly, that Christians in his daies abstained from eating of bloode, and he perswades men to continue in so doing, because he is of opinion (beeing indeede farre deceiued) that this very law of the Apostles must last to the ende of the world: which conceit if the Papists hold not, what meane they to build vpon him. Origen saith, that this law was very necessarie in his daies: and no maruell. For by Idolithytes he vnderstands, not things that haue beene offered to idols, and are afterward brought to priuate houses or to the market as other common meates; but he vnderstands things that remaine consecrated to idols, and are no where else vsed but in their temples, which we graunt with him must for euer be avoided as meanes and instruments of Idolatrie. Whereas the lawe of the Apostles

*Apol. cap. 9. lib.
de Pudicitia.*

*Contra Cels.
lib. 8.*

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posibles speaks onely of the first kinde. As for things strangled and blood, he takes them to be the devills foode: and for this cause he approoves abstinence from them. And whereas Augustine saith, that it is a good thing to abstaine from things offered to idols, though it be in necessitie, he must be vnderstood of the first kinde of Idolithytes which are yet remaining in the idol-temples still consecrated vnto them, and not of the second, of which the Apostles law (as I haue said) must be vnderstood.

*Epist. 154 ad
Publicolan.*

Argum. 4. Ioh. 21. Christ saith to Peter, (*uiquam*) *feede my sheepe*: that is, (as the word importeth) feede and rule my sheepe. *Ans.* This feeding and ruling stands not in making new lawes, but in teaching and governing the Church of God according to the doctrine which they had receiued from Christ. And this action of feeding is ascribed to all Christians, Revel. 3. 27. who cannot thereupon challenge a power of making laws to the conscience.

Argum. 5. Ioh. 20. *As my father sent me, so I send you*; but Christ was sent of his father not onely with power of preaching and ministering the Sacraments, but also with authoritie of commaunding and giuing iudgement. *Ans.* If this kind of reasoning may stand, all the Apostles shall be made redeemers; for they were all sent as Christ was: and he was sent not onely to preach the redemption of mankind, but also to effect and worke the same. If this be absurd, then it is a flat abusing of Scripture to gather from this saying of Christ, that the Apostles had power of binding conscience because he had so. It is true indeede that there is a similitude or analogie betweene the calling of Christ and his Apostles; but it wholly stands in these points. Christ was ordained to his office before all worlds, and so were the Apostles: Christ was called of his father immediately, and so were they of Christ: Christ was sent to the whole world, and so were they: Christ receiued all power in heauen and earth as beeing necessarie for a Mediatour: and they receiued an extraordinarie authoritie from him with such a plentifull measure of the Spirit as was necessarie for the Apostolical function. Lastly Christ was sent euen as he was man to be a teacher of the Iewes; and therefore he is called the minister of circumcision, Rom. 15. 8. and so the Apostles are sent by him to teach the Gentiles. Thus farre is the comparison to be enlarged, and no further. And that no man might imagine that some part of this resemblance stands in a power of binding conscience, Christ hath put a speciall exception, when he saith, *Go teach all nations, teaching the to obserue all things whiche I haue commanded you*, and not commandements of your owne.

Argum. 6. Rom. 13. *Who soeuer resisteth the power resisteth the ordinance of God*; and, *they that resist shall receiue to themselves iudgement*; and, *ye must be subiect not onely for wrath, but also for conscience sake*. *Ans.* Magistracie indeed is an ordinance of God to which we owe subiection, but how farre subiection is due there is the question. For bodie and goods and outward conuersation, I graunt all: but a subiection of conscience to mans laws, I denie. And betweene these two there is a great difference; to be subiect to authoritie *in* conscience, and to be subiect to it *for* conscience, as will be manifest if we doe

but

but consider the phrase of the Apostle, the meaning whereof is, that we must performe obedience not onely for anger, that is, for the auoiding of punishment, but also for the auoiding of sinne, and so by consequent for auoiding a breach in conscience. Nowv this breach is not properly made because mans lawe is neglected, but because Gods lawe is broken which ordaineth magistracie, and withall binds mens consciences to obey their lawfull commandements. And the damnation that is due vnto men for resisting the ordinance of God, comes not by the single breach of magistrats commandement, but by a transgression of the law of God which appointeth magistrats and their authoritie. To this answer Papists replie nothing that is of moment. Therefore I proceede.

Argum. 7. 1. Cor. 4. what will you that I come vnto you with a rod, or in the spirit of meeknes? Nowv this rod is a iudicial powver of punishing sinners. *Ans.* For the regiment and protection of Gods Church, there be two rods mentioned in Scripture: the rod of Christ, and the Apostolicall rod. The rod of Christ is termed a rod of iron, or the rod of his mouth, and it signifies that absolute and soueraigne powver which Christ hath ouer his creatures, wherby he is able to convert and saue them, or to forsake and destroy them. And it is a peculiar priuiledge of this rod, to smite and wound the conscience. The Apostolical rod was a certaine extraordinarie powver wherby God enabled to plague and punish rebellious offenders with greiuous iudgements, not in their soules but in their bodies alone. With this rod Paul smote Elmas blinde, and Peter smote Ananias and Saphira with bodily death. And it may be that Paul by his powver did giue vp the incestuous man, when he was excommunicate, to be vexed in his bodie and tormented by the deuil: but that by this rod the Apostles could smite conscience, it can not be proved.

Argum. 8. 1. Tim. 3. Paul made a lawe that non hauing two wiues should be ordained a Bishop: nowv this lawe is positiue and Ecclesiasticall and binds conscience. *Ans.* Paul is not the maker of this lawe, but God himselfe, who ordained that in marriage not three but two alone should be one flesh: and that they which serue at the altar of the Lord, should be holy. And to grante that this lawe were a new lawe beside the written word of God, yet doth it not follow that Paul was the maker of it: because he vsed not to deliuer any doctrine to the Churches but which he receiued of the Lord.

Argum. 9. Luc. 10. He which heareth you heareth me. *Ans.* These words properly concerne the Apostles, and doe not in like manner belong to Pastours and teachers of the Church. And the ende of these words is not to confirme any Apostolicall authoritie in making lawes to the conscience; but to signifie the priuiledge which he had vouchsafed them aboue all others, that he would so farrfoorth assist them with his spirit, that they should not erre or be deceiued in teaching and publishing the doctrine of saluation, though otherwise they were sinfull men: according to Math. 10. *It is not you that speake, but the spirit of my father which speaketh in you.* And the promise

recordes, that Montanus the heretike was the first that prescribed solemne and lawfull fasting. And whereas this fast is called Apostolicall tradition, it is no greater hurt, for in what manner of the ancient Church in some times to faste, rise and order Ecclesiasticall abstinence downe in Scriptures Apostolicall tradition; that is this meanes they might commend them to the people as Ierome testifieth: Every Braine (saith he) may thinke the constitution of the church to be apostolicall law: And whereas it is said to be a lawe not fast in law (as Augustine speaketh) it is not by reason of any commandement binding conscience, for Augustine saith plainly, that neither Christ nor his Apostles appointed any fast nor of fasting: and Chrysostome, that Christ our saviour commanded us to follow his fast; but the true reason herof is borrowed from the ende. For the Primitive Church vsed not the Popish fast, which is to catechism alone, but an abstinence from all carnall food specially to mortifie the flesh and to prepare then beforehand to a worthy receiving of the Sacrament. And as regard of this good ende, was the offence. And whereas it is said that ancient fathers taught a necessitie of keeping this fast, euen Hierome whom they all adge to this purpose saith the contrarie. For confuting the error of Montanus who had his fast time of fast to be kept of necessity, he saith, we fast in Lent according to the Apostles tradition in the same manner for vs: and we doe it not, as though it were not lawfull for vs to fast in the rest of the yeare except Pentecost but it is our thing to doe a thing of necessity, and another to offer a gift of freewill. Lastly, excommunication was for the open contempt of this order taken vp in the Church, which was, that men should fast before Easter for their further humiliation and preparation to the sacrament. So the 39 canon of the Council of Gangres must be vnderstood. As for the Canons of the Apostles (so falsely called) and the 8. Council of Toledo, I much respect not, what they say in this case.

Argum. 14. Gods authoritie binds conscience: magistrats authoritie is Gods authoritie: therefore magistrats authoritie binds conscience properly. Ans. Gods authoritie may be taken two waies: first for that soueraigne and absolute power which he vseth ouer all his creatures: secondly for that finit and limited power which he hath ordained that men should exercise ouer men. If the same, namely that magistrats authoritie is Gods authoritie, be taken in the first sense, it is false: for the soueraigne power of God is incommunicable: if it be taken in the second sense, the proposition is false. For there be sundrie authorities ordained of God, as the authoritie of the father ouer the child, of the master ouer the servant, the authoritie of the master ouer his scholler, which doe not binde in conscience as the authoritie of Gods lawes doth.

By these arguments which I haue nowe answered, and by many other beeing but lightly skanned, it will appeare that necessarie obedience is to be performed both to ciuil & Ecclesiasticall iurisdiction: but that they haue a constraining power to binde conscience and that as properly as Gods lawes doe,

Hieron. epist.
118. ad Luc.
Serm. de
Temp. 63.
Epist. 86.
Chrysost. on
Math. hom. 47.

Hieron. ad
Marcel. de
error. Mont.

doe, is euer yet proued; in this case becauſe I will not ſay any other arguments, conſidering the ſituation of the ſubiection here ſet forth.

1. Argument. He that makes a law binding conſcience to mortall ſin, hath power, if not to ſauage it to deſtroy: becauſe by ſin, which ſin we vpon the tranſgreſſion of his law, comes death and damnation: But God is the onely Lawgiuer that hath this priuiledge: which is, after he hath giuen his law, vpon the breaking or keeping thereof, to ſaue or deſtroy, ſanct. 2. 13. *There is one Lawgiuer that can ſaue or deſtroy.* Therefore God alone makes laws binding conſcience properly; and no creature can doe the like. Anſwer is made that Saint Iames ſpeakes of the principall Lawgiuer, that by his owne proper authoritie makes laws, and doth in ſuch manner ſaue and deſtroy, that he neede not feare to be deſtroyed of any; and that he ſpeakes not of ſecondarie lawgiuers that are deputies of God, and make laws in his name. I ſay againe that this anſwer ſtands not with the ſanct. 2. 13. Iames ſpeakes ſimply without diſtinction, limitation, or exception, and the effect of his ſaying is this. No man at all muſt ſtander in the way, becauſe no man muſt be iudge of the law: and no man can be iudge of the law, becauſe no man can be a lawgiuer to ſaue or deſtroy. Now then where be thoſe perſons that ſhall make lawes to the ſoules of men; and blinde them vnto puniſhment of mortall ſinne; conſidering that God alone is the ſauiug and deſtroying Lawgiuer.

2. Argument. He that can make lawes as truly binding conſcience as Gods lawes, can alſo preſcribe rules of Gods worſhip: becauſe to bind the conſcience is nothing elſe but to cauſe it to excuſe for things that are well done, and therefore truly pleaſe God, and to accuſe for ſinne whereby God is diſhonoured: but no man can preſcribe rules of Gods worſhip; and humane lawes as they are humane lawes, appoint not the ſeruice of God. Eſa. 29. 13. *Their feare towards me was taught by the precept of men.* Math. 23. 6. *They worſhip me in vaine teaching doctrines which are the commandments of men.* Papists here make anſwer, that by lawes of men we muſt vnderſtand ſuch lawes as be vnlawfull or vnprofitable beeing made without the authoritie of God, or inſtinct of his ſpirit. It is true indeede that theſe commandments of men were vnlawfull: but the cauſe muſt be conſidered; they were vnlawfull not becauſe they commanded that which was vnlawfull and againſt the will of God, but becauſe things in themſelues lawfull were commanded as parts of Gods worſhip. To waſh the outward part of the cuppe or platter, and to waſh hands before meate, are things in reſpect of ciuill life very lawfull, and yet are theſe blamed by Chriſt, and no other reaſon can be rendered but this; that they were preſcribed not as things indifferent or ciuill, but as matters pertaining to Gods worſhip. It is not againſt Gods word in ſome politicke regards to make diſtinctions of meates, and drinke, and times: yet Paul calls theſe things *doctrines of death*, becauſe they were commanded as things wherein God ſhould be worſhipped.

Math. 23. 15.

Argument. 3. God hath now in the new Teſtament giuen a libertie to the

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non-~~conscience~~ ~~whereby it is freed from all lawes of his owne whensoever~~ accepting such lawes and doctrines as are necessarie to saluation, Coloss. 2. 10. ~~from which with sanctification is free from the element of the world~~ Gal. 5. 1. ~~from which the liberty of the Christian is freed from and hence against~~ ~~the yoke of bondage~~ Now if humane lawes made after the grant of this libertie bind conscience of them selves then must they either take away the forsaide libertie, or diminish the same, but that they cannot doe: for that which is granted by an higher authoritie, namely God himselfe, cannot be reuoked or repealed by the inferior authoritie of any man. It is answered that this freedom is only from the bondage of sinne, from the curle of the morall lawe from the ceremoniall and iudiciall lawes of Moses, and not from the lawe of our superiours. And I answer againe, that it is absurd to thinke that God giues vs libertie in conscience from any of his owne lawes, and yet will haue our consciences still to remaine in subiection to the lawes of unskillfull men.

Argum. 4. Whosoever binds conscience, commands conscience. For the bonds is made by a commandement, vizing conscience to doe his dutie, which is to accuse or excuse for euill or well doing. Nowe Gods lawes command conscience in as much as they are spiriual commanding body and spirit, with all the thoughts, will, affections, desires, and faculties, and requiring obedience of them all according to their kinde. As for the lawes of men they want power to command conscience. In deede if it were possible for our gouernours by lawe to commande mens thoughts and affections, then also might they commande conscience: but the first is not possible, for their lawes can reach no further then to the outward man, that is, to body & goods, with the speeches and deeds thereof: and the end of them all is not to maintaine spirituall peace of conscience, which is betweene man and God, but onely that externall and ciuill peace which is between man & man. And it were not meete that men should command conscience, which cannot see conscience and iudge of all his actions, which appeare not outwardly, and whereof there be no witnesses, but God and the conscience of the doer. Lastly, men are not sure commanders of conscience, because they are no Lords of it, but God himselfe alone.

Argum. 5. Men in making lawes are subiect to ignorance and error: & therefore vwhen they haue made a lawe (as neare as possible they can) agreeable to the equitie of Gods lawe, yet can they not assure themselves and others that they haue failed in no point or circumstance. Therefore it is against reason that humane lawes beeing subiect to defects, faults, errors, and manifold imperfections, should truly binde conscience, as Gods lawes doe, vvhich are the rule of righteousness. All gauernours in the world, by reason that to their old lawes they are constrained to put restrictions, amplifications, modifications of all kindes, vwith newe readings & interpretations) vpon their daily experience see and acknowledge this to be true vvhich I say, sauing the Bishop of Rome (so falsely tearmed) vvhich persvades him selfe

to haue when he is in his consistorie, such an infallible assistance of the spirit, that he cannot possibly erre in iudgement.

Argum. 6. If mens laws by inward vertue binde conscience properly as Gods laws, then our dutie is to learne, studie, and remember them as well as Gods laws, yea Ministers must be diligent to preach them, as they are diligent in preaching the doctrine of the gospel: because euery one of them binds to mortall sinne, as the Papists teach. But that they should be taught and learned as Gods laws, it is most absurd in the iudgement of all men, Papists themselves not excepted.

Argum. 7. Inferiour authoritie can not binde the superiour: nowe the courts of men and their authoritie are vnder conscience. For God in the heart of euery man hath erected a tribunall seate, and in his stead he hath placed neither Saint nor Angel, nor any other creature whatsoever, but conscience it selfe, who therefore is the highest Iudge that is or can be vnder God, by whose direction also courts are kept, and laws are made.

Thus much of the Popish opinion: by which it appeares that one of the principall notes of Antichrist agrees fittely to the Pope of Rome. Paul, 3. Thess. 2. makes it a speciall propertie of Antichrist to exalt himselfe against or aboue all that is called God, or worshipped. Now what doth the Pope else, when he takes vpon him authoritie to make such laws as shall binde the conscience, as properly and truly as Gods lawes? and what doth he else, when he ascribes to him selfe power to free mens consciences from the bond of such laws of God, as are vchangeable, as may appeare in a Canon of the Council of Trent: the wordes are these, *If any shall say, that those degrees of consanguinitie which be expressed in Leviticus, doe onely binder matrimonie so be made, and breake it being made, and that the Church cannot dispense with some of them, or appoint that more degrees may binder or breake marriage, let him be accursed.* O sacrilegious impietie! considering the laws of affinitie and consanguinitie, Lev. 18, are not ceremoniall, or iudiciall lawes peculiar to the Iewes, but the very laws of nature. What is this Canon else, but a publicke proclamation to the world, that the Pope and Church of Rome doe sit as lords, or rather idols in the hearts and consciences of men. This will yet more fully appeare to any man, if we read Popish bookes of *practical* or *Casual* diuinitie, in which the common manner is, to binde conscience where God looseth it, and to loose where he binde: but a declaration of this, requires long time.

Now I come (as neare as possibly I can) to set downe the true manner, how mens laws by the common iudgement of Diuines may be saide to binde conscience. That this point may be cleared, two things must be handled. By what meanes they binde, and How farre forth.

Touching the meanes, I set downe this rule. *Wholesome lawes of men, made of things indifferent, so farre forth binde conscience by vertue of the generall commandement of God, which ordaines the Magistrates authoritie: that whosoever shall wittingly and willingly, with aduised minds, either breake or omit such lawes,*

lawes, is guiltie of blame before God.

By wholesome lawes, I vnderstand such positive constitutions, as are not against the law of God, and withall tend to maintaine the peaceable estate and common good of men.

Furthermore I adde this clause, *made of things indifferent*, to note the peculiar matter whereof humane laws properly intreat: namely such things as are neither expressly commanded or forbidden by God.

Now such kinde of lawes haue no vertue or power in themselves to constrain conscience, but they binde onely by vertue of an higher commandment. *Let every soule be subiect to the higher power*, Rom. 13. 1. or, *Honour father and mother*, Exod. 20. which commandements bind vs in conscience to performe obedience to the good lawes of men. As Saint Peter saith, *Submit your selves to every humane ordinance for the Lords*, 1. Pet. 2. 13. that is, for conscience of God, as he saith after ward, v. 19. whereby he signifieth two things: first that God hath ordained the authoritie of gouernours, secondly that he hath appointed in his word, and thereby bound men in conscience to obey their gouernours lawfull commandements.

If the case fall out otherwise, as commonly it doth, that humane lawes be not enacted of things indifferent, but of things that be good in themselves, that is, commanded by God, then are they not *humane* properly but *diuine* lawes. Mens lawes intreating of things that are *morally good*, and the parts of *Gods worship*, are the same with Gods lawes: and therefore bind conscience, not because they were enacted by men, but because they were first made by God: men beeing no more but instruments and ministers in his name to reuieue, renew, and to put in exequation such precepts and lawes as prescribe the worship of God, standing in the practise of true religion and vertue. Of this kinde are all positive lawes touching articles of faith, and the duties of the morall law. And the man that breakes such lawes sinnes two waies, first because he breakes that which is in conscience a law of God, secondly because in disobeying his lawfull Magistrate, he disobeies the general commandment of God touching magistracie.

But if it shall fall out that mens lawes be made of things that are euill and forbidden by God, then is there no bond of conscience at all: but contrariwise, men are bound in conscience not to obey, Act. 4. 19. And herupon the three children are commended for not obeying Nabuchadnezzar, when he gaue a particular commandement vnto them to fall downe and worship the golden image, Dan. 3.

Moreover, in that mans law bindes not but by the authoritie of Gods law, hence it followes, that Gods law alone hath this priuiledge, that the breach of it should be a sinne. S. Iohn saith 1. epist. 3. *Whoso is the author, or transgression of the law*, vnderstanding Gods law. When Dauid by adultery and murder had offended many men, and that many waies, he saith Psal. 51. *Against thee, against thee haue I sinned*. And Augustine defined sinne to be some thing said, done, or desired against the law of God. Some man may

say, if this be so, belike then we may breake mens lawes without sinne. I answer, that men in breaking humane lawes, both may and doe sinne; but yet not simply, because they breake them, but because in breaking them, they doe also breake the law of God. The breach of a law must be considered two waies. First as it is a trespassse, hindrance, iniurie, damage; and in this respect it is committed against mens lawes: secondly the breach of a law must be considered as it is sinne, and so it is onely against Gods law, which appoints obedience to the Magistrate.

The second point, namely, how farre forth mens lawes binde conscience, I explaine on this manner. It is all that the lawes of God doe or can doe, to binde conscience simply and absolutely. Therefore humane lawes bind not simply of themselves, but so farre forth as they are agreeable to Gods word, serue for the common good, stand with good order, and hinder not the libertie of conscience. The necessitie of the law ariseth of the necessitie of the good end thereof. And as the end is good and profitable more or lesse, so is the law it selfe necessarie more or lesse. Mens lawes are like their testimonies, which neither prooue nor disprooue of themselves, but borrow all the strength which they haue to constrain, from the truth, wisdom, and fidelitie of them that beare witnes.

Hence it followeth that a man may doe any thing *beside humane lawes* and constitutions without breach of conscience. For if we shall omit the doing of any law, *1.* without hindrance of the ende and particular considerations, for which the law was made: *2.* without offence giuing, as much as in vs lieth: *3.* without contempt of him that made the lawe, we are not to be accused of sinne. Example. In time of warre, the magistrate of a citie commands that no man shall open the gates: the end is, that the citie and euery member thereof may be in safetie. Nowe it falls out that certaine citizens, being vpon occasion without the citie, are pursued by the enemye and in danger of their liues: Hereupon some man within without any more ado openeth the gate to reskue them. The question is, whether he haue sinned or no. And the truth is, he hath not: because he did not hinder the end of the law, but rather further it; and that without scandall to men, or contempt to the magistrate.

And this stands euen by the equitie of Gods word. God made a law, that the Priestsonely should eate of the shev bread: now Dauid being no priest, did vpon vident occasion eate of it without sinne. If this be true in Gods law, then it may also be true in the lawes of men, that they may in some cases be omitted without sinne against God.

Neither must this seeme strange. For as there is a keeping of a law, and a breaking of the same; so there is a middle or meane action betweene them both, which is, to doe a thing *beside the law*, and that without sinne.

To proceede further, mens lawes be either Ciuill or Ecclesiasticall. Ciuill lawes are for their substance determinations of necessarie and profitable circumstances, tending to vphold and maintaine the commandments of the

*Facere aliquid
prater legem,
non contra sa-
men.*

second table. More specially they prescribe what is to be done, and what is to be left undone, touching actions both ciuill and criminall; touching officers and bargaines of all sorts, &c. yea they conclude, ioyne, and command not only such affaires as be of small importance; but also things and actions of great weight, tending to maintaine common peace, ciuill societie, and the very state of the commonwealth. Nowe such lawes binde so farre forth, that, albe it they be omitted without any apparant scādal or contempt, yet the breach of them is a sinne before God. Take this example. A subiect in this land vpon pouertie, or vpon a couetous minde, against the good law of the land, coynes money, which after ward by a sleight of his witte, is cunningly conuaid abroad into the hands of men, and is not espied. Here is no euident offence given to any man, nor open contempt shewed to the lawgiuer; and yet in this action he hath sinned, in that closely otherwise then he ought to haue done, he hath hindered the good of the commonwealth; and robbed the soueraigne Prince of his right.

Ecclesiasticall lawes, are certain necessarie and profitable determinations of circumstances of the commandments of the first table: I say here circumstances, because all doctrines pertaining to the foundation and good estate of the Church, as also the whole worshippe of God, are set downe and commanded in the written word of God, and cannot be prescribed and concluded otherwise by all the Churches in the world. (As for the Creedes and Confessions of particular Churches, they are in substance Gods word, and they binde not in conscience by any power the Church hath, but because they are the word of God.)

The lawes then which the Church in proper speech is said to make, are decrees concerning outward order and comelines in the administration of the word and Sacraments, in the meetings of the congregation, &c. and such lawes made according to the generall rules of Gods word, (which requires that all things be done to edification, in comelines, for the auoiding of offence) are necessarie to be obserued, and the word of God bindes all men to them so farre forth as the keeping of them maintaines decent order, and prevents open offence. Yet if a law concerning some externall rite or thing indifferent, be at sometime or vpon some occasion omitted; no offence giuen, nor contempt shewed to Ecclesiasticall authoritie: there is no breach made in the conscience: and that appeares by the example before handled: The Apostles guided by the holy Ghost, made a decree for the auoiding of offence, necessarie to be obserued, namely that the Gentiles should abstaine from strangled and bloode and Idolithytes: and yet Paul out of the case of scandall and contempt, permits the Corinthians to doe otherwise, 1. Cor. 8. and 9. which he would not haue done, if to doe otherwise out of the case of scandall and contempt, had bin sinne.

Againe, lawes are either mixt or meere penall. Mixt, are such lawes as are of waighie matters, and are propounded in commanding or forbidding tearmes: and they according to the good intention of the Lawgiuer, binde

binde men first of all to obedience, for the necessarie good of humane societies; and secondly to a punishment, if they obey not, that a supplie may be made of the hindrance of the common good. In the breach of this kinde of lawes, though a man be neuer so willing to suffer the punishment, yet that will not discharge his conscience before God, when he offends. If a man coyne money with this minde to be willing to die when he is conuicted, yet that will not free him from a sinne in the action, because Gods law bindes vs not onely to subiection in bearing of punishments, but also to obedience of his bare commandement, it beeing lawfull; though he should set downe no punishment.

A law *merely penall* is that, which beeing made of matters of lesse importance, and not vnttered precisely in commanding tearmes, doth onely declare and shewe what is to be done, or conditionally require this or that with respect to the punishment, on this manner. If any person doe this or that, then he shall forfeit thus or thus. This kinde of law bindes especially to the punishment, and that in the very intent of the lawgiuer, and he that is readie in omitting the law to pay the fine or punishment, is not to be charged with sinne before God: the penaltie beeing answerable to the losse that comes by the neglect of the law. Here a question may be demanded, whether a man that hath taken his oath to keepe all the laws or orders of any towne or corporation, and yet afterward omits the doing of some of them, be periured or no. The answer may be this, that the lawes of euery societie and corporation must be distinguished. Some are very weightie (as I haue saide) beeing of the very foundation and state of a bodie; so as it can not wel stand without them: and whosoever wittingly & willingly breakes any of these (they beeing good and lawfull,) can not be freed from periurie. Again there be lawes of lesser importance, that tende onely to maintaine decent order and comelines in the societies of men; and they are of that nature that the estate of the corporation or towne may stand without them: and whosoever vpon occasion omits the doing of any of these, is not therefore periured, so be it he carrie a loyall minde and be content to pay the fine or penaltie. For such kinde of orders and constitutions, require first of all obedience; and if that be omitted, they require a mulct or fine; which, if it be willingly paid, the law is satisfied.

Thus we see how farre forth mens laws binde conscience. The vse of this point is this: I. Hence we learne that the immunitie of the Popish cleargie, whereby they take themselves exempted from ciuill courts and from ciuill authoritie in criminall causes, hath no warrant: because Gods comendments bindes euery man whatsoeuer, to be subiect to the magistrate, Rom. 13.1. *Let every soule be subiect to the higher powers.* II. Hence we see also, what notorious rebels those are, that being borne subiects of this land, yet choose rather to die then to acknowledge (as they are bound in conscience) the Queenes Maiestie to be supreme gouernour vnder God in all causes and ouer all persons. III. Lastly we are taught hereby to be readie and willing to

giue subiection, obedience, reuerence, and all other duties to Magistrates, whether they be superiour or inferiour: yea with chearefulness to pay taxes and subsidies, and all such lawfull charges as are appointed by them. *Giue to Cesar that which is Cessars, and to God that which is Gods. Giue to all men their dutie: tribute to whome tribute: custome to whome custome.* Rom. 13.7.

§9. Of an oth binding.

Now follows the Oath, which is either asseratorie, or promissorie. Asseratorie, by which a man asseuereth that a thing was done or not done. Promissorie, by which a man promiseth to doe a thing or not to doe it. Of both these I meane to speake, but specially of the second. And here two points must be considered, the first by what meanes an oath bindeth, the second when it bindeth.

An oath bindeth by vertue of such particular commandements, as require the keeping of othes lawfully taken, Num. 30.3. *Whosoever sweareth an oath to binde his soule by a bond, he shall not breake his word, but shall doe according to all that proceede out of his mouth.*

Thus saith
Augu. 7. epist.
154. ad Publ.
colam. & Lum.
sent. l. 3. dist. 93

This beeing so, a question may be made, whether the othes of Infidels bind conscience, and by what vertue, considering they neither know the Scriptures nor the true God. *Ans.* They doe bind in conscience. For example: Iacob and Laban make a couenant confirmed by oath. Iacob sweares by the true God, Laban by the gods of Nachor, that is, by his idols. Now Iacob, though he approoue not the forme of this oath, yet he accepts it for a ciuill bond of the couenante: and no doubt, though Laban beleueed not Gods word reuealed to the Patriarkes, yet he was bounde in conscience to keepe this oath euen by the law of nature: and though he knew not the true God, yet he reputed the false god of Nachor to be the true God. Gen. 31.53.

Thom. 2. 2.
989.

Againe, if a lawfull oath by vertue of Gods commandements binde conscience, then it must needes be that the Romane Church hath long erred, in that shee teacheth and maintaineth that gouernours, as namely the Pope and other inferiour Bishops, haue power to giue relaxations and dispensations, not onely for oathes vnlawfull (from which the word of God doth sufficiently free vs, though they should neuer giue absolution) but from a true and lawfull oath made wittingly and willingly without error or deceit, of a thing honest and possible; as when the Pope frees the subiects of this land, as occasion is offered, from their sworne allegiance and loyaltie to which they are bound, not onely by the law of nature, but also by a solemne and particular oath to the Supremacie, which none euer deemed vnlawfull but such as carrie traytours hearts. Now this erroneous diuinitie would easily be reuoked, if men did but consider the nature of an oath, one part whereof is Inuocation, in which we pray vnto God, first that he would become a witnes vnto vs that we speake the truth and purpose not to deceiue: secondly if we faile and breake our promise, that he would take reuenge vpon vs: and in both these petitions we binde our selues immediately to God himselfe: and God againe who is the ordainer of the oath, accepts this bonde and knits it by his commandement, till it be accomplished. Hence it fol-

lows,

lows, that no creature can haue power to vntie the bond of an oath that is truly and lawfully an oath, vnlesse we will exalt the creatures aboue God himselfe. And the Iewish teachers gaue better counsell when they commanded the people to *performe their oathes to the Lord*, for the preuenting of periurie, and our Sauour Christ in that gaine saies them not, Matth.

5. 33.

Next let vs consider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certen and possible, in truth, iustice, iudgement, for the glorie of God & the good of our neighbor.

Quest. I. Whether doth an oath binde conscience if by the keeping of it there follow losses and hindrances? *Ans.* If it be of a thing that is lawfull, and the damages be priuate to him that sweareth, then doth it bind conscience. For example: A man makes a purchase of land at the sea side: his bargain is confirmed onely by oath: and it falls out that before he doe enter possession, the sea breakes in and drownes a part of that purchase. Now he is in conscience to stand to his bargain, because the thing is lawfull, and the damage is priuate, and great reuerence must be had of the name of God, which hath bin vsed in the bargain making. David makes it the property of a good man, *to sweare to his owne hindrance and not to change*, Psal. 15. 4.

Quest. II. Whether the oath which a man hath taken, being induced thereto by fraud and guile, doth binde conscience. *Ans.* If it be still of a thing lawfull, and bring nothing but priuate losses, it is to be kept. When the Gibeonites had by a fraud brought Iosua to make a league with them, and to binde it with an oath; he and the Princes of the people answer them thus, *We haue sworn vnto them by the Lord God of Israel, now therefore we may not touch them*, Ios. 9. 19. And 300. yeares after, when Saul slue certaine of the Gibeonites against this oath, the plague was vpon the people of Israel three yeares, and was not staid till certaine persons of Sauls familie for a recompence were put to death, 2. Sam. 21. 7.

Quest. III. Whether an oath made by feare or compulsion binde in conscience. For example: A thiefe disappointed of the bootie which he looked for, bindes the true man by solempne oath vpon paine of present death to fetch and deliuer vnto him some portion of money, as one 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the question is; whether it binde him or not to performe his promise. An answer may be this: some^b Protestant diuines thinke it doth binde: some againe thinke^c no: but I take it the safest course to holde the meane betweene both, on this manner. The oath seemes to binde, and is to be performed: neither is it against the good of the common-wealth (for then it were vnlawfull) but it is rather a furtherance in that a member thereof is preserved: and the losses which follow are onely priuate to the man, rather to be endured then losse of life. Yet that a remedie may be had of this priuate iniurie, and that a publike mischiefe may be preuented, the partie is to reueale the matter to the Magistrate, whose office it is to punish robbers and to

^b P. Martyr.
class. 2. loc. 13.
n. 21.

^c Milanesh. in
Esb quest. de
iuram.

^d Calv. vpon
Psal. 15.

order all things according to equitie for the common good. But if the case fall out, that the man through exceeding feare doe further sweare to keepe silence, I see not how his oath may be kept, except he be sure that nothing will ensue thereof, but a priuate damage to himselfe. For otherwise perpetual silence seemes to be a secret consenting to the robber, and an occasion that others fall into the like danger and hazard of their liues.

Againe, in sixe cases an oath bindes nothing at all. I. If it be made of a thing that is flatte against the word of God. For all the power of binding which it hath is by the word of God: and therefore when it is against Gods will, it hath no power to constraîne. And it is an old received rule, that an oath must not be a bond of iniquitie. Hereupon Dauid when he made a rash oath to kill Nabal and all his household, reioyced when he had an occasion offered by Abigail to breake the same, 1.Sam.23.33. And though he sware to Shemi, that he would saue his life, 2.Sam.19.23. yet afterward vpon better consideration (as it may seeme) he commaunded his sonne Salomon to put him to death, as one that had long agoe deserued the same. 1.King.2.9. And Herod was farre deceiued, that thought he was bound by his oath to giue to the damsell Iohn Baptists head in a platter, Matth.14.7. II. If it be against the good and wholesome laws of any kingdome or cuntry, whereof a man is a member, it bindes not at all: because on the contrarie Gods commandement bindes vs to keepe the good lawes of men. III. If it be made by such persons as want sufficient reason and discretion, as young children, fooles, madde men. For the conscience can not indeede be bound where the vnderstanding can not discerne what is done. IV. If it be made of such as haue no power to binde themselues, it bindes not: because it is made against the law of nature, which is, that^b he which is not in his owne power can not binde himselfe. Hence it follows, that Papists erre grossely when they teach, that a childe^c may enter into any rule or order of religion, yea bind himselfe thereto by oath, and the oath to be good, flat against his parents consent. Num. 30.4. *If a woman vow vnto the Lord, and bind her selfe by a bond, being in her fathers house in the time of her youth, &c. v. 6. If her father disallow her the same day that he heareth all her voves and bonds, they shall not be of value.* And an ancient Council decreed that all children that vpon pretence of Gods worship should depart from their parents, and not doe them due reverence, should be accursed. Secondly they erre in that they teach that the promise made priuately by a child in way of marriage, without and against consent of wife and carefull parents, bindes them: whereas indeede if this promise were further bound by an oath, it could not stand: because childrē vnder gouernment and tuition of parents, can not giue themselues. V. It bindes not if it be made of a thing that is out of a mans power, as if a man sweare to his friend to giue him an other mans goods. VI. If at the first it were lawfull, and afterward by some meanes become either impossible or vnlawfull, it binds not conscience. For when it becomes impossible, then we may safely thinke that God from heauen frees a man from his oath. And when it be-

^b *Qui sui iuris
non est obligare
se non potest.
Bellar. lib.2.de
Mon. cap.36.*

*Concil. Gang.
cap.16.*

gins to be vnlawfull, then it ceaseth to binde, because the binding vertue is enely in and from the word of God. For example: A king binds himselfe by oath to a forraine Christian Prince to finde him men and money to defend his people against all enemies. This oath is lawfull. Well, afterward the Prince becomes a professed enemie to him, his religion, and people: and then the kings oath becomes vnlawfull and binds him not: because the word forbids that there should be any league of amitie with Gods enemies: though there may be leagues of concord with them.

Seeing a lawfull oath must binde conscience, though a man be deceived and great losses follow, it shewes in how great reuerence we should haue Gods name, and with what care and consideration take an oath. And by this we must be aduertised to take heede of customeable swearing in our common talke, whether our oathes be great or small. We must thinke of an oath as a part of Gods worshippe: nay the holy Ghost often puts it for the whole worship of God. Esa. 19. 18. *In that day shall sine cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hosts, that is, acknowledge and worship him.* Jerem. 12. 16. *If they will learne the waies of my people, to sweare by my name, The Lord lieth, then shall they be built in the midst of my people.* This serueth to shew vnto vs, that such as giue themselves to swearing, want religion and good conscience: and that those families in which there is risenesse of oathes, abandon all care of religion, and banish God out of their houses. And indeede it is a very hard thing for the common swearer to auoide common periurie. If we see a man holde vp his hand at the barre of an earthly iudge, we pitie him and are sorie for him: oh then why doe we not pitie blasphemers and common swearers. For with God they are no better then rebels, that hold vp their hands at the barre of his iudgement seat as guilty malefactours. Exod. 20. 7. Augustine saith wel, *They that worship stockes and stones feare to sweare falsly by stones, and doe not feare God that is present, God that lieth, God that knoweth, God that taketh* Serm. 30. de
verbis Apost. *revenge of contemners: but of bad custome when thou art beleened, thou swearest: when none requires it, thou swearest: and when men cannot abide it, thou swearest.*

Thus much of an Oath: now follows a Promise, which is either to God or man: the first is called a vow, the second a single promise.

A vow is taken three waies. First generally for a promise of morall obedience: and this vow is first made in Baptisme and continued in the Lords § 10. Of a
vow binding. Supper, as also in the spirituall exercises of inuocation and repentance. It is called of Peter 1. epist. 3. 21 *the stipulation which a good conscience makes to God.*

This kind of vow binds all and euery member of the Church of God. And the not keeping of it is the common sinne of the world: for most men make not conscience to performe that which they haue promised to God in Baptisme: and therefore their Baptisme is become vnto them the sacrifice of fooles, Eccles. 4. 17. But considering we are bound in conscience by this vow, let vs hereafter endeaour to be as good as our word: and that shall be, when we begin to die to our sinnes and rise to newnes of life. There is no

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man almost, but will seeme to haue care to keepe touch with men: what a shame is it then for vs not to keepe couenant with God.

Againe, a vow is taken for a promise of ceremoniall obedience, whereof read Num. 6. and 30. and Levit. 27. This vow is peculiar to the old Testament, and did not bind all men, but onely such as had peculiar occasion to vow, and thereupon bound themselves: as the Nazarites, and others.

Thirdly, a vow is taken for the performance of some outward and bodily exercises taken vp of a mans owne accord, as beeing things in a mans owne libertie, without any commandement of God: as the keeping of set times of fast, of praying or reading, the performance of set taskes, almes giuing, abstinence from certaine meates and drinkes, in the vse whereof through our owne weaknes, we feare any occasion of sinne. And this kind of vow is more peculiar to the new Testament.

In the making of it, that it may be warrantable, foure things must be obserued: I. It must be agreeable to the word of God. II. It must not be against a mans generall or particular calling. III. It must be in a mans power, and not against christian libertie. IV. It must be so made and be obserued without any opinion of merit or worship of God to this ende alone, that it may be a meanes to exercise and cherish repentance and inuocation, temperance, patience, and to shew forth thankfulness to God.

A vow thus made, bindes conscience by vertue of Gods commaundement, Eccles. 5. 3. *When thou hast vowed a vow to God, deferre not to pay it.*

And the vow once made continues to bind so long as the thing is in force which was the occasion of the vow. For example: A man desirous to practise sobrietie and temperancie, findes that drinking of wine is hurtfull vnto him: hereupon he vowes to God to drinke no wine: now this vow once made, bindes him till the estate of his bodie alter, and he fees no inconuenience in wine: but then it ceaseth to binde any longer.

Quest. Whether Papists are bound in conscience to keepe the vowes of single life, and voluntarie pouertie which they make, or no? *Ans.* No. The reasons hereof are these: I. Such vowes are flat against Gods commaundement: *But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.* 1. Cor. 7. 9. *This we warned you of, that if there were any that would not worke, they should not eate.* 2. Thess. 3. 10. II. They are not in the power of him that voweth: as for example, to promise perpetuall chastitie in single life. III. They abolish christian libertie in the vse of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparell; making that necessarie which God left to our libertie. IV. They are made to this ende that men may thereby merit life eternall and worship God: whereas Paul saith, 1. Tim. 4. 8. *Bodily exercise profiteth little, but godlines is profitable for all things.* Therefore they are better broken then kept.

As for a single promise, it also binds a man, according as he wil to whom the promise is made; though he be an^b heretike or an infidell. As for the purpose of the mind, it binds not, but may vpon conuenient cause, be altered.

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¶ 11. Of a single promise binding.

¶ An. 1. epist. 2. 25.

Yet we must remember that there are some cases, in which a promise made binds not. *I.* If it be against Gods word. One saith well, *In euill promises cut off thy faith. It is a wicked promise which cannot be performed without an offence.* *II.* If he which makes it want reason or sufficient discretion. *III.* *nim.* If he make the promise who cannot binde himselfe: as a childe vnder the government of his parents. *IV.* If a man be induced to make his promise by fraud and guile. *V.* If the promise beeing at the first lawfull become afterward either impossible or vnlawfull.

And though men be bound in conscience to keepe their promises: yet this hinders not but that there is and may be a good and lawfull vse of Indentures and obligations. For the bond of conscience is betweene man and God: but the bond of an obligation passeth onely between man and man. When Abraham bought a purchase of Ephron the Hittite, he paid his money, and made it sure before witnes, Gen. 23. 17.

Here we must consider the generall sinne of this age, which is to speake deceitfully euery one to his neighbour. It is an hard thing to finde a man that will stand to his word and lawfull promise. It is a rule of *Machiane* that a man may practise many things against his faith, against charitie, and humanitie, and religion: and that it is not necessarie to haue these vertues, but to counterfeit and dissemble them. But let all such as feare God, make conscience of their word, because they are bound so to doe: and hereby they shall resemble their heauenly father who is true in all his promises; and they shall also bring forth a notable fruit of the spirit, Gal. 5. 22.

Hitherto I haue spoken of the cause that maketh conscience to giue iudgement. Now followeth the manner of iudgement.

Conscience giues iudgement in or by a kinde of reasoning or disputing, § 12. How conscience giues iudgement. called a *practical syllogisme*. Rom. 2. 15. *Their reasonings* (τῶν λογισμῶν, &c.) *accusing or excusing each other.*

In the making of this reason, conscience hath two assistants; minde, and memorie.

The minde is the storehouse and keeper of all manner of rules and principles. It may be compared to a booke of law, in which are set downe the penall statutes of the land. The dutie of it is to preferre and present to the conscience rules of diuine law whereby it is to giue iudgement.

Minde tells what is law.

Memorie serues to bring to minde the particular actions which a man hath done or not done, that conscience may determine of them.

Memorie giues euidence

Now conscience assisted by these twaine, proceedes in iudgement by a kinde of argumentation: an example whereof we may take from the conscience of a murderer, thus:

Every murderer is cursed, saith the minde:

Thou art a murderer, saith conscience assisted by memorie: ergo, *Thou art cursed*, saith conscience, and so giueth her sentence.

To proceede: Conscience giues iudgement either of things past or things to come.

§ 13. How many waies conscience giues iudgement.

Of things past two waies, either by accusing and condemning, or by excusing and absolving, Rom. 2. 15.

To *accuse* is an action of conscience giuing iudgement that this or that thing was euill done, and that still by reasoning on this manner :

Every murder is a sinne :

This thy action is murder :

ergo, This thy action is a sinne.

To *condemne* is another action of the conscience ioyned with the former, whereby it giueth iudgement that a man by this or that sinne hath deserved death, on this manner :

Every murderer deserveth a double death :

Thou art a murderer :

ergo, Thou hast deserved a double death.

These two actions are very forcible and terrible: for they are the *compunctions* and prickings that be in the heart, Act. 2. 37. they are the stripes as it were, of an yron rodde, where with the heart of a man smiteth it selfe, 2. Sam. 24. 10. And by reason of them, conscience is compared to a worme that neuer dieth, but alwaies lies gnawing and grabbling, and pulling at the heart of man, Mark. 9. 24. and causeth more paine and anguish, then any disease in the world, can doe.

The time when conscience performes these actions, is not before the sinne, or in the acte of sinning, but specially after the sinne is done and past. Reason. I. Before a man sinneth, the deuill doth extenuate the fault and make sinne to be no sinne. II. Corrupt affections doe for a time so blinde and overcast iudgement, that it doth not see or at the least consider what is good or bad, till afterward.

Neither doth conscience accuse and condemne onely for time present, but also long after a thing is done. The consciences of Iosephs brethren accused them 22. yeares after they had sold him into Egypt, Gen. 42. 21.

The effect of the accusing and condemning conscience, is to stirre vp sundrie passions and motions in the heart, but specially these five.

The first is *shame*, which is an affection of the heart, whereby a man is grieved and displeased with himselfe, that he hath done any euill: and this shame sheweth it selfe by the rising of the blood from the heart to the face.

Yet we must here remember that euen such as haue the pardon of their sinnes, and are not guiltie, may be ashamed and blush, Rom. 6. 21. *What fruit had yee in those things, whereat yee now blush, or, be ashamed.* Yet for all this, euen those which are most guiltie, may be without all shame, 1er. 6. 15. *Were they ashamed when they had committed abomination? nay, nay, they were not ashamed, neither could they haue any shame: because they are growne to some great height in sinne,* Eph. 4. 18.

The second passion is *sadnes* and sorrow: which is commonly thought to be nothing else but *melanchollie*: but betweene them twaine, there is great difference. Sorrow, that comes by melancholly, ariseth onely of that humour annoy-

annoying the body: but this other sorrow ariseth of a mans finnes, for which his conscience accuseth him. Melancholly may be cured by physicke: this sorrowe can not be cured by anything but by the blood of Christ.

The third is *fear* in causing whereof conscience is very forcible. If a mā had all the delights and pleasures that heart can wish, they can not doe him any good, if conscience be guiltie. *Belsazar* when he was in the midst of all his delights, and sawe the hand writing vpon the wall: *his countenance changed, his thought troubled him, his ioynts loosed, and his knees smote together*, Dan. 5. 9. Yea the guiltie conscience will make a man afraide, if he see but a worme peepe out of the ground: or a silly creature to go crosse his way: or if he see but his owne shadow on a suddaine: or if he doe but forecast an euill with him selfe. Prov. 28. 1. *The wicked flyeth when no man pursueth him.*

Terrours of conscience, when they are more vehement cause other passions in the body, as exceeding heate, like that which is in the fit of an ague; the rising of the entralls towards the mouth: and sounding: as experience hath often shewed. And the writer of the booke of Wisdom saith truly, cap. 17. 10. *It is a fearful thing when malice is condemned by her owne testimony: & a conscience that is touched, doth ever forecast cruell things. For feare is nothing else, but the betraying of the succours, that reason offereth, &c. they that did endure the night that was intollerable, &c. sometimes were troubled with monstrous visions; and sometimes they swooned, as though their own soules should betray them: of Egypt for a sudden feare not looked for, came vpon them.*

The fourth is *desperation*, whereby a man through the vehement and constant accusation of his conscience, comes to be out of all hope of the pardon of his finnes. This made Saul, Achitophel and Iudas, to hang themselves: this makes many in these daies to doe the like: as appeareth by the declarations of such as haue beene preuented, when they were about to hange or drowne themselves, or to cut their owne throats.

The last is a *perturbation* or disquietnes of the whole man: whereby all the powers and faculties of the whole man are forth of order, Esa. 57. 30. *The wicked are like the raging of the sea that cannot rest, whose waters cast up mire and dirt.*

Thus much of the two first actions of conscience, which are to accuse and condemne: the second followeth to excuse and absolve.

To excuse, is an action of the conscience giuing iudgement that the thing is wel done.

To absolve, is an action of the conscience giuing iudgement that a man is free and cleare from fault and soe from punishment.

From these two actions arise some speciall affections: 1. *boldnes* and confidence, Prov. 28. 1. *A righteous man is bold as a lion.* 2. *reioicing*, 2. Cor. 1. 12. *Our reioicing is the testimony of my conscience, that in all simplicity and godly purities I haue had my conversation in the world.* Hence it is said, that a good conscience is a continuall feast.

Hitherto I haue spoken howe conscience giues iudgement of thinges done

done and past: nowe followeth his iudgement of things to be done.

Conscience giues iudgement of things to come, by foretelling, and (as it were) saying inwardly in the heart, that the thing may be well done. Of this kinde of iudgement every man may haue experience in himselfe, when he is about to enterprise any busines either good or bad.

By this we may see the goodnes of God to all men. If a man beeing to make an vnknowne iourney, should finde one that woulde goe with him and shewe him the way, and all the turnings thereof, he coulde not but take it for a point of curesie. Well, we are pilgrimes in this worlde, our life is our iourney: God also hath appointed our conscience to be our companion and guide, to shewe vs what course we may take and what we may not.

And here it must be noted, that in all things to be done, conscience is of great force and beares a great stroke. For, *this is the beginning of a good worke, that the conscience first of all giue her iudgement truly, that the thing may be done, and is acceptable to God.* Rom. 14. 23. *Whatsoeuer is not of faith, that is, whatsoeuer is not done of a settled perswasion in iudgement and conscience out of Gods word, howsoeuer men iudge of it, is sinne.* Againe, God regards not the outward pompe of the action or the doer, but obedience and especially the obedience of the heart: therefore vles the conscience first of all approoue the thing to be good and agreeable to Gods will, it can be nothing else but a sinne. And he that shall do a thing, because it is good in his own eyes, not knowing that God doth allow of it, preferres himselfe before God, and disobeis as the seruant that in his masters house will not doe his masters will but his owne will.

From this former rule arise three other: the first, *whatsoeuer is done with a doubting conscience is a sinne.* For example: some beleeuers in the Primitive Church held, that still after the ascension of Christ there remained a difference betwene meate and meate, and therefore it was a scruple to them to eate of sundrie kind of meate: now put the case, that by example they are drawne on to eate swines flesh, or some other thing which they thinke is forbidden; this done, there is no question but they haue sinned, as Paul prooueth, Rom. 14. 14. *I know and am perswaded through the Lord Iesus, that there is nothing vnclane of it selfe: but vnto him that iudgeth any thing vnclane, it is vnclane: and v. 23. He that doubteth is condemned, if he eate because he eateth not of faith.*

^bErronious conscience bindeth so farre forth, that if a man iudge a thing to be euill, though falsly; and yet afterward do it, he hath sinned and dishonoured God as much as in him lieth.

The second, *whatsoeuer thing is done in, or with an erroneous conscience, it is a sinne.* For example: in the Primitive Church diuers of the Gentiles held this error, that fornication was a thing indifferent, and therefore conscience told them that they might doe it: and yet nevertheless fornication in them was a sinne, because conscience erred in her iudgement. And euill remaines euill, though conscience say the contrarie a thousand times.

The third, *whatsoeuer is done against conscience though it erre and be deceived, it is sinne in the doer.* Example. An Anabaptist holding it viterly vnlawfull to sweare, is brought before a magistrate, and vrged either through feare or

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Some like cause, takes an oath and that against his owne conscience: now the question is, whether he hath sinned or no. *Ans.* He hath indeede sinned; not so much because he hath taken an oath, for that is the ordinance of God: but because he hath taken an oath in a bad manner, that is, against his conscience, and therefore not in faith.

Thus it is manifest that conscience beares a great stroke in all things that are to be said or done. And hereby we are aduertised of many things. First, if a thing done without good direction of conscience be a sinne, then much more that which is done without direction of Gods word is a flatter sinne: for without direction of Gods word, conscience can give no good direction. And if God will holde that for a sinne which is done without direction of his word, then no doubt Gods word ministers sufficient direction for all actions whatsoever: so as if a man be but to receiue but a morsell of bread into his mouth, it can so farre forth direct him, that in doing of it, he shall be able to please God. If this were not true, mans case were most miserable. For then we should sinne in manifold actions, and that without remedie. And here by the Word, I meane nothing but the Scriptures of the old and new Testament, which containe in themselves sufficient direction for all actions. As for the law of nature, though it afford in deede some direction; yet is it corrupt, imperfect, vncertaine: & whatsoever is right and good therein, is contained in the written word of God. And as for the best vwritten traditions, let all the Papists in the world answer if they can, how I may in conscience be perswaded that they are the word of God. If they say that the ancient fathers of the Primitiue Church auouch in their writings that they are Apostolicall traditions, I answer againe, how shall I know and be certain in conscience that the fathers subiect to error, in saying so, have not erred.

Again we learne hence, that a good intention is not sufficient to make a good worke; vnlesse withall conscience can give iudgement that God doth approoue the action. This shewes the ignorance of our people, that when as in their dealings they runne vpon a good meaning, then alwaies they thinke they doe well and please God.

Thirdly, hence it appeares that all things deuised by man for the worship of God, are flatter sinnes; because conscience can not say of them that they please God. *Isay 29. 13. Mark. 7. 7.*

Lastly, we learne here that ignorance of Gods will and word, is a dangerous thing, and makes the life of man to abound, yea to flow with a sea of offences against God. Men commonly thinke that if they keepe themselves from perurie, blasphemie, murder, theft, whoredome, all is well with them: but the truth is, that so long as they liue in ignorance, they want right and true direction of conscience out of Gods word, and therefore their best actions are sinnes, euen their eating and drinking, their sleeping and waking, their buying and selling, their speech and silence, yea their praying and seruing of God. For they doe these actions either of custome, or example,

or necessitie, as beasts doe, and not of faith: because they know not Gods will touching things to be done or left vndone. The consideration of this point should make every man most carefull to seeke for knowledg of Gods word, and daily to increase in it, that he may in all his affaires haue Gods lawes to be the men of his counsell, Psal. 116. 24. that he may giue heede to them as to the light shining in a darke place, 2. Pet. 1. 19. that he may say with Peter, when Christ commanded him to lanch forth into the deepe, and to cast foorth his net: *Lord we haue bin all night, and haue catched nothing: yet in thy worde will I let downe my net,* Luk. 5. 5.

CHAP. III.

Of the kinds of conscience: and of conscience regenerate.

Conscience is either good or bad.

Good conscience is that which rightly according to Gods word, excuseth and comforteth. For the excellencie, goodnes, and dignitie of conscience, standes not in accusing, but in excusing. And by doing any sinne whatsoever to giue an occasion to the conscience to accuse and condemne, is to wounde it and to offende it. Thus Paul saith that the Corinthians wounded the consciences of their weake brethren, when they vsed their liberties as an occasion of offence to them, 1. Cor. 8. 9. 12. Againe, he calleth a good conscience, a conscience without offence, that is, which hath no stoppe or impediment to hinder it from excusing, Act. 24. 19.

Good conscience, is either good by creation or regeneration.

Good by creation was the conscience of Adam, which in the estate of innocencie did only excuse and could not accuse him for any thing: though it may be, an aptnes to accuse was not wanting, if afterward an occasion should be offered. And hence we haue further direction to consider what a good conscience is, namely such an one as by the order set downe in the creation, excuseth onely without accusing. Yea to accuse is a defect in the conscience, following after the first creation. For naturally there is an agreement and harmony betweene the parts and the vvhole: but if the conscience should naturally accuse there should be a dissent and disagreement and diuision betweene the conscience and the man himselfe.

Regenerate conscience is that which beeing corrupt by nature, is renewed and purged by faith in the blood of Christ. For to the regenerating of the conscience, there is required a conversion or change; because by nature all mens consciences since the fall are euill, and none are good but by grace. The instrument seruing to make this change is faith, Act. 15. 19. *Faith purifieth the heart.* The meritorious cause is the blood of Christ, Hebr. 9. 14. *How much more shall the blood of Christ, &c. purge your conscience from dead works to serue the living God.*

The propertie of regenerate conscience is twofold: Christian libertie, & Certentie of saluation. Because both these haue their place, not in the outward man, but in the spirit and conscience.

Christian

in respect
of that excel-
lent estate in
which man
was created.

Christian libertie, is spirituall and holy freedom purchased by Christ. I say, it is spirituall, first to put a difference betweene it and ciuill libertie, which stands in outward and bodily freedoms and privileged person secondly to confute the Iewes, that looke for earthly libertie by Christ: and the Anabaptists, who imagine a freedom from all authoritie of Magistracie in the kingdom of Christ.

Againe, May it is an holy freedom, to confute the Libertines, who thinke that by the death of Christ, they have libertie to live as they list.

Lastly I say it is purchased by Christ, to shew the authoritie thereof. Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* And to confute the Papists, whose doctrine in effect is thus much, that this libertie is procured indeede by Christ, but is continued partly by Christ, and partly by the man himselfe.

Christian libertie hath three parts.

The first, is a freedom from the iustification of the morall law. For he that is a member of Christ, is not bound in conscience to bring the perfect righteousness of the law in his owne person for his iustification before God, Gal. 5. 1. with v. 3.

Hence it followeth, that he that is a Christian, is likewise freed from the curse and condemnation of the law, Rom. 8. 1. *There is no condemnation to them that are in Christ.* Gal. 3. 13. *Christ hath redeemed us from the curse of the law, when he hath made a curse for us.*

By this first part of Christian libertie, it appeares that there cannot be any iustification of a sinner by workes of grace before God. For he that will be iustified but by one worke, is debter to the whole law, Gal. 3. 5. but no man that is a member of Christ is debter to the whole law; for his libertie is to be free in that point: therefore no man is iustified so much as by one worke of his owne.

The second part, is freedom from the rigour of the law, which exacteth perfect obedience and condemneth all imperfection, Rom. 6. 14. *Sin hath no more dominion over you: for ye are not under the law but under grace.* 1. Joh. 5. 3. *This is the love of God, that ye keep his commandments: and his commandments are not grievous.*

Hence it followeth, that God will accept of our imperfect obedience, if it be sincere: yea he accepts the will, desire, and endeavour to obey for obedience it selfe, Malach. 3. 17. *And I will spare them as a man spareth his owne sonne that serveth him.*

The third part is, that the conscience is freed from the bond of the ceremonial law, Gal. 3. 25. *But after that faith is come, we are no more under a schoolmaster.* Eph. 2. 15. *And hath broken the stoppe of the partition wall, in abrogating through his flesh, the law of commandments which standeth in ordinances.* Coloss. 2. 14. *And hath put out the hand writing of ordinances which was against us.* v. 26. *Let no man therefore condemn you in meat and drinke, or in respect of an holy day, or of the new moone, &c.*

Hence it followeth, that all Christians may freely without scruple of conscience, vse all things indifferent, so be it the manner of vsing them be good.

And first, when I say that all may, vse them, I vnderstand a two-fold vse; naturall, or spirituall.

The naturall vse, is either to releue our necessities, or for honest delite. Thus the Psalmist saith, that God giues not onely bread to strengthen the heart of man, but also wine to make glad the heart, and oyle to make the face to shine, Psal. 104. 15. and God hath put into his creatures infinite varieties of colours, saours, tastes, and formes, to this end that men might take delite in them. Hence it follows, that *Recreation* is lawful, and a part of Christian libertie, if it be well vsed. By *recreation* I vnderstand exercises & sports, seruing to refresh either the bodie or the minde: and that they may be well vsed, two rules especially must be remembred. The first, that *lawfull recreation* stands onely in the vse of things indifferent. For if the things be commanded by God, there is no sporting in them; or if they be forbidden, there is no vsing of them at all. Vpon this ground, sundrie kindes of recreation are to be neglected. As *I.* the dauncing commonly vsed in these daies, in which men and women, young men and maides, all mixed together, dance to the sound of the instrument or voyce in time and measure, with many wanton gestures, and that in solemne meetings after great feasts. This exercise cannot be nombred among things indifferent; for experience sheweth, that it hath beene vsually either a fruite or a follower of great wickednes, as idolatrie, fornication, drunkennes; hereupon, one well compared it to a circle, whose center was the deuill. Againe, if we must giue an account of euery idle word, then also of euery idle gesture and pace: and what account can be given of these paces backward and forward, of caprings, iumpes, gambols, turnings, with many other friskes of lightnes and vanitie, more bebecoming goates and apes, of whome they are commonly vsed, then men. Whereas Salomon esteemed laughter as madnes, he would (no doubt) haue condemned our common lasciuious dauncing much more for madnes, laughter beeing but the least part of it. *II.* Dicing, which is precisely the casting of a lotte, not to be vsed at our pleasures, but in matters of weight and importance. And of this kind are all games, the ground whereof are not the sleight of mans witte, but lotte alone. *III.* Playes and enterludes, that stand in the representation of the vices and misdemeanour of the world. For if it be not lawfull to name vices, vnlesse it be in the way of dislike, Eph. 5. 3. much lesse is it warrantable to gesture and represent vice in the way of recreation and delite. The second rule is, that recreation must be a sparing, moderate, and lawfull vse of things indifferent, according to the rules following.

The spirituall vse is, when we take occasion by the creatures to meditate and speake of heauenly things: as, vpon the sight of the vine and the branches thereof, to consider the mysticall coniunction betweene Christ and his Church: by the sight of the rainebow to thinke of the promise of God

*Tripudium
est circulus
cuius centrum
Diabolus.*

• Pag. 117.
and 118.

of not drowning the world by waters: and by any thing that befalls, to take occasion to consider in it the wisdom, goodnes, iustice, mercie, prouidence of God, &c.

I adde further, that things indifferent, as bondage, outward libertie, riches, povertrie, single estate, marriage, meate, drinke, apparell, buildings, may be vsed *freely*, because they are neither commāded by God nor forbidden: and in themselves considered, they may be vsed or not vsed without breach of conscience.

The right manner of vsing them, is to sanctifie them by the word and prayer, 1. Tim. 4. 3, 4. and not onely some of them, but the vse of them all. Meate, drinke, and marriage are thus to be sanctified, as the place before noted declareth. Paul sanctified his iourney on this manner, Act. 21. 5. And the Iewes were commaunded to dedicate their houses at the first entrance, Deutr. 20. 5. By this dedication we may well vaderstand not onely the letting of the house, or the providing of a tenant, but also the sanctifying of it by inuocation of Gods name, that by his blessing the place with the roomes thereof might serue for their benefit and comfort. And on this manner to blesse our dwelling places when we first enter into them, is the best way that can be to preserve them from the casualties of fire within, and lightning from heaven, and from the annoyance and molestation of euill spirits, and other iudgements of God.

Things indifferent are sanctified by Gods word, because it shewes what things we may vse, and what things we may not: and if we may vse them, in what manner it is to be done. And to this purpose the Scripture afford foure rules.

The first, that all things must be done to Gods glorie, 1. Cor. 10. 31. *Whether ye eate or drinke or whatsoeuer ye doe, doe all to the glorie of God.* And that this may be performed, things indifferent must be vsed as signes and tables, in which we may shew forth the graces & vertues that God hath wrought in the heart. For example: we must so make our apparell both for matter and fashion, and so weare it, that it may in some sort set forth to the beholder our modestie, sobrietie, frugalitie, humilitie, &c. that hereby he may be occasioned to say, behold a grace, sober, modest person: and so of the rest. And the common sinne of this time is, that meate, drinke, apparell, buildings, are vsed as banners displayed to set forth to the world, mans riot, excess, and pride of heart.

The second. We must suffer our selues lawfully to be limited and restrained in the ouermuch or ouercommon vse of things indifferent. I say the ouercommon vse, because it is not Gods will vterly and absolutely to baire vs of the vse of such things. Now the restrainers of our vse, are two: the first is the law of charitie. For as charitie gives place to pietie, so Christian libertie in the vse of outward things, gives place to charitie. And the law of charitie is, that we should not vse things indifferent to the hurt or offence of our brother, 1. Cor. 8. 13.

Quest. Whether may a man vse his libertie before such as are weake, and not yet perswaded of their libertie. *Ans.* Some are weake of simple ignorance, or because they haue beene deceived by the abuse of long custome: and yet are willing to be reformed. And before such we must abstaine, least by example we draw them to sinne by giuing occasion to them of doing that whereof they doubt. Againe some are weake vpon affected ignorance or of malice, and in the presence of such we neede not abstaine. Vpon this ground Paul who circumcised Timothie would not circumcise Titus.

The second restrainer, is the wholesome lawes of men, whether Ciuill or Ecclesiasticall. For howsoeuer things indifferent, after the law is once made of them, remaine still indifferent in themselves: yet obedience to the law is necessarie, and that for conscience sake, A Ct. 15. 28.

The third. We must vse things indifferent so farre forth as they shall further vs in godlines. For we ought to doe all things not onely to the edification of others, but also of our owne selues. And therefore it is a flat abuse of Christian libertie, for men so to pamper their bodies with meate and drinke, that thereby they disable themselves to heare Gods word, to pray, to giue good counsell, to doe the ordinarie works of their callings.

The fourth. Things indifferent must be vsed within compasse of our callings, that is, according to our abilitie, degree, state, and condition of life. And it is a common abuse of this libertie in our daies, that the meane man will be in meate, drinke, apparell, building, as the gentleman, the gentleman as the knight; the knight as the lord or Earle.

Now then things indifferent are sanctified to vs by the word, when our consciences are resolued out of the word that we may vse them, so it be in the manner before named, and according to the rules here set downe.

They are sanctified by praier, when we craue at Gods hands the right vse of them, and hauing obtained the same, giue him thanks therefore. Coloss. 3. 17. *Whatsoeuer ye doe in word or deepe, doe all in the name of our Lord Iesus, giuing thanks to God the father by him.*

Thus much of Christian libertie, by which we are admonished of sundrie duties: I. to labour to become good members of Christ, of what estate or condition so euer we be. The liberties of the cite of Rome, made not onely Romanes borne but euen the men of other countries seeke to be citizens thereof. A Ct. 22. 28. The priuiledges of the Iewes in Persia made many become Iewes. Hest. 8. 17. O then, much more should the spirituall libertie of conscience purchased by the blood of Christ, moue vs to seeke for the kingdome of heauen, and that we might become good members thereof. II. Againe by this we are taught to studie, learne, and lone the Scriptures, in which our liberties are recorded. We make account of our charters whereby we hold our earthly liberties, yet we gladly read them and acquaint our selues with them: what a shame then will it be for vs, to make no more account of the word of God that is the law of spirituall libertie. Iam. 2. 16. III. Lastly we are aduertised most heartily to obey and serue

God

God according to his word, for that is the ende of our libertie: the seruant doth all his buisnes more chearefully, in the hope and expectation he hath of libertie. Againe our libertie most of all appeares in our seruice and obedience, because the seruice of God is perfect freedome: as on the contrarie in the disobedience of Gods commaundements, stands our spirituall bondage.

The second properrie of conscience is an vnfallible certentie of the pardon of sinne and life euerlasting. That this point may be cleared, I will handle the question betweene vs and Papists touching the certentie of saluation. And that I may proceed in order we must distinguish the kinds of certentie. First of all, Certentie is either Vnfallible or Coniecturall. Vnfallible, wherein a man is neuer disappointed. Coniecturall, which is not so eident, because it is grounded onely vpon likelihoodes. The second all Papists graunt, but the first they denie in the matter of saluation. Againe certentie is either of faith, or experimentall, which Papists call *morall*. Certentie of faith is, whereby any thing is certainly beleueed: and it is either generall or speciall. Generall certentie, is to beleue assuredly that the word of God is truth it selfe, and this both we and Papists allow. Speciall certentie is by faith to applye the promise of saluation to our selues, and to beleue without doubt, that remission of sinnes by Christ and life euerlasting belongs vnto vs. This kinde of certentie we hold and maintaine, and Papists with one consent denie it, acknowledging no assurance but by hope. *Morall* certentie is that which proceedes from sanctification and good workes, as signes and tokens of true faith. This we both allow, yet with some difference. For they esteeme all certentie that comes by workes to be vncerten and often to deceiue: but we doe otherwise, if the workes be done in vprightness of heart.

§2. Of certentie of saluation.

The question then is, whether a man in this life may ordinarily without reuelation, be vnfallibly certain of his owne saluation, first of all and principally by faith, and then secondly by such workes as are vnseperable companions of faith. We hold this for a cleare and eident principle of the worde of God, and contrariwise the Papists denie it wholly. I will therefore prooue the truth by some few arguments, and then answer the common objections.

Argum. I. That which the spirit of God doth first of all testifie in the heart and conscience of any man, and then afterward fully confirme; is to be beleueed of the same man as vnfallibly certain: but the spirit of God first of all doth testifie to some men, namely true beleeuers, that they are the sonnes of God: and afterward confirms the same vnto them. Therefore men are vnfallibly to beleue their owne adoptiō. Now that the Spirit of God doth giue this testimonie to the conscience of man, the Scripture is more then plaine, Rom. 8. 15. *To haue receiued the spirit of adoption whereby we cry, Abba, Father. The same spirit beareth witnesse with our spirit, that we are the sonnes of God.* Answer is made, that this testimonie of the Spirit is giuen only by an experiment or feeling of an inward delight or peace, which breeds in

vs not an infallible but a coniecturall certentie. And I answer againe that this exposition is flatter against the text. For the Spirit of adoption is said here not to make vs to thinke or speake, but to crie *Abba, Father*: and crying to God as to a father argues courage, confidence, and boldnes. Again the same Spirit of adoption is opposed to the *spirit of bondage* causing feare: and therefore it must needs be a Spirit giuing assurance of libertie, and by that meanes driuing away distrustfull feares. And the end, no doubt, why the holy Ghost comes into the heart as a witnes of adoption is, that the truth in this case hidden and therefore doubtfull, might be cleared and made manifest. If God himselfe haue appointed that a doubtfull truth among men, shall be confirmed and put out of doubt by the mouth of two or three witnesses, it is absurd to thinke that the testimonie of God himselfe knowing all things and taking vpon him to be a witnes, should be coniecturall. Saint Bernard had learned better diuinitie, when he said, *Who is iust, but he that beeing loued of God, returnes loue to him, againe? which is not done but by the Spirit of God* ^breuealing by faith vnto man the eternall purpose of God concerning his saluation in time to come: which reuelation vndoubtedly is nothing else but an infusion of spirituell grace: by which, whilest the deedes of the flesh are mortified, the man is prepared to the kingdome of God, receiuing withall that whereby he may presume that he is loued, and loue againe.

Bernard. epist.
107.
marke is
well.

Furthermore that the Spirit of God doeth not onely perswade men of their adoption, but also confirme the same vnto them, it is most manifest. Eph. 4. 30. *Greene not the Spirit whereby ye are sealed vnto the day of redemption.* And 1. v. 13. *After ye beleened, ye were sealed with the Spirit of promise which is the earnest of our inheritance.* 2. Cor. 1. 21. *It is God that hath sealed vs and giuen vs the earnest of his Spirit in our hearts.* Here the words of sealing and earnest, are to be considered. For things that passe too and fro among men, though they be in question, yet when the scale is put too, they are made out of doubt: and therefore when God by his Spirit is said to seale the promise in the heart of euery particular beleuer, it signifieth that he giues vnto them euident assurance that the promise of life belongs vnto them. And the giuing of earnest is an vnfallible token vnto him that receiueth it, that the bargain is ratified, and that he shall receiue the things agreed vpon. And it were a great dishonour vnto God, to thinke that the earnest of his owne Spirit giuen vnto vs, should be an euidence of eternall life, not vnfallible but coniecturall.

Argum. 2. The faith of the Elect or sauing faith, is a *certain* perswasion and a *particular* perswasion of remission of sinne and life euertlasting. Touching the first of these twaine, namely that faith is a *certain* perswasion, yea that certentie is of the nature of faith, it appeares by expresse testimonie of Scripture, Matth. 14. 31. *O thou of little faith, why hast thou doubted?* and 21. v. 21. *If ye haue faith and doubt not, I am. 1. 6. Let him aske in faith, and wauer not: for he that wauereth is like a wane of the sea, tost of the winde, and carried away.* Rom. 4. 20. *Neither did he doubt of the promise of God through unbeliefe,* but

but was strengthened in faith. I will not stand longer on this point which is not denied of any.

Touching the second part of my reason, that faith is a particular perswasion applying things beleueed: I prooue it thus. The propertie of faith is to receiue the promise, Gal. 3. 14. and the thing promised which is Christ with his spirit, Ioh. 1. 12. Now Christ is received by a particular application, as will appeare if we doe but marke the ende and vic of the ministerie of the word and of the Sacraments. For when God giues any blessing to man, it is to be receiued by man as God giueth it. Now God giues Christ or at the least offereth him not generally to mankind, but to the seuerall and particular members of the Church. In the Lords Supper, as in euery sacrament, there is a relation or analogie betweene the outward signes and the things signified. The action of the minister giuing the bread and wine to the hands of particular communicants, representeth Gods action in giuing Christ with his benefits to the same particular communicants. Againe the action of receiuing the bread and wine particularly, representeth an other spirituall action of the beleeuing heart which applieth Christ vnto it selfe for the pardon of sinne and life euerlasting. Papists yeelde not to this: yet if they refuse to maintaine this analogie, they ouerturne the sacrament and dissent from antiquitie. Augustine saith, *The bodie of Christ is ascended into heauen: some may answer and say, How shall I holde him being absent? how shall I reach* *August. tract. 10. on Iohn.* *vp mine hand to heauen that I may lay hold of him sitting there? Send vp thy faith,* and thou hast laid hold of him. And what is more common then an other saying of his: *What meanest thou to prepare thy bellie and teeth, Beleue and thou hast eaten.* Againe Eph. 3. 12. Paul saith, *By Christ we haue boldnes and entrance with confidence by faith in him.* In which wordes are set downe two notable effects and fruits of faith: boldnes, and confidence. Boldnes is, when a poore sinner dare come into the presence of God, not being terrified with the threatnings of the law, nor with the consideration of his owne vnworthines, nor with the manifold assaults of the deuill: and it is more then certentie of Gods fauour. Now whereas Papists answer that this libertie or boldnes in comming vnto God, procedes of a generall faith, they are farre wide. It is not possible that a generall perswasion of the goodnes and truth of God, and of his mercie in Christ, should breede confidence and boldnes in the heart of a guiltie sinner, and no example can be brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in Caine, Saul, Achitophel, Iudas, yea in the deuill himselfe: and yet they despaired and some of them made away themselves: and the deuill for all his faith, trembleth before God. Wherefore that faith which is the roote of these excellent vertues of boldnes and confidence, must needs be a speciall faith, that is, a large and plentifull perswasion of the pardon of a mans own sinnes and of life euerlasting. Againe Hebr. 11. 1. faith is called *hypostasiz*, that is, a substance or subsistence of things hoped for: where faith, in the matter of our saluation and other like things, is made to goe beyond hope: for hope

waites for things to come till they haue a beeing in the person hoping, but faith in present giues a subsisting or beeing vnto them. This cannot be that generall faith (of Papists tearmed, Catholicke) for it comes short of hope, but it must needs be a speciall faith that makes vs vndoubtedly beleue our owne election, adoption, iustification and saluation by Christ. And to this purpose haue some of the fathers said excellent well. Augustine saith, *I de-*

August. de ver-
bi dom. serm. 7.

Ambro. on 1.
Cor. 1.

Nes. ch. on
Levit.

Bernard. serm.
1. de Annunc.
Maria.

mand of thee, O sinner, dost thou beleue Christ or no? thou saiest, I beleue. What beleuest thou? that he can freely forgive thee all thy finnes. Thou hast that which thou hast beleued. Ambrose saith, *This is a thing ordained of God, that he which beleueth in Christ should be saved without any worke, by faith alone freely receiuing remission of finnes.* And with Ambrose I ioyne the testimonie of Hesichius vpon Leviticus, who saith, *God pitying mankind, when he saw it disabled for the fulfilling of the workes of the law, willed that man should be saved by grace without the workes of the law.* And grace proceeding of mercie is apprehended by faith alone without workes. Whereas in the two last testimonies, faith is opposed generally to all workes, and is withall saide to apprehend and receiue, yea alone to apprehend and receiue grace and remission of finnes, they can not be vnderstood of a generall but of a speciall applying faith. Bernard hath these wordes, *If thou beleuest that thy finnes can not be blotted out but by him, against whome thou hast sinned, thou dost well: but goe yet further, and beleue that he pardoneth thy finnes. This is the testimonie which the holy Ghost giueth him our hearts, saying, Thy finnes are forgiven thee.* For so the Apostle thinketh that a man is iustified freely by faith. Papists beeing much choked with this place, make answer that Saint Bernard doth not lay that we must beleue the pardon of our finnes absolutely without respect of workes, but that he requires the condition of our conuersion and repentance, as signes whereby this perswasion is wrought. I answer againe that he auoucheth plainly, the generall faith whereby the points of religion are beleued, to be but a beginning or rudiment of faith, and therefore not sufficient vnlesse we goe further and applie the grace of God to our selues by faith simply without respect of any condition performed on mans part. In-deede I graunt that the truth of conuersion and other workes are by him mentioned afterward, but that was for this ende to shew how any man may haue a sensible and euident experience by workes, as fruits of the pardon of his owne finnes and life euerlasting, which he beleueth.

Argum. 3. S. Iohn penned his first epistle that he might shew vnto the Church of God a way how they might ordinarily and fully be assured of the loue of God and of eternall life: and therefore he ssoordeth vs many pregnant testimonies for this purpose. 1. Ioh. 2.3. *And by this we know that we haue knowne him, if we keepe his commandments.* And v. 5. *He which keepeth his word, in him is the word of God truly accomplished: by this we know that we are in him.* cap. 3. 10. *By this are manifest the children of God and the children of the deuill, and v. 19. By this we know that we are of the truth, and before him we shall make our hearts confident,* cap. 4. 13. *By this we know that we dwell in him*

him and bee in vs, because he hath giuen vs of his Spirit. cap. 5. 2. By this we know that we loue the sonnes of God, when we loue God and keepe his commandments. v. 13. I haue written these things vnto you which beleene in the name of the Sonne of God, that ye may know that you haue life eternall. To these testimonies, first of all answer is made, that none of them doe necessarily implie a certentie of diuine faith; because we are said to know the things which we learne by coniectures. Behold a fillie and poore shift. Saint Iohn saith, cap. 3. 4. These things we write vnto you that your ioy may be full. Now it is but an vnccerten ioy that riseth by coniecturall knowledge. Again this knowledge brings forth confidence and boldnes euen before God; c. 3. v. 19, 21. and therefore it cannot but include an infallible certentie: and to put it out of question that the knowledge here mentioned is the knowledge of diuine faith, or as vnfallible as it is or can be, it is added, cap. 4. 16. And we haue knowne and beleened the loue which God hath toward vs. Secondly it is answered, that all these speeches are generall and not concerning particular men: but it is false: for when Saint Iohn saith (*we know*) he speakes of himselfe and includes the rest of the Church in the same condition with himselfe. Now he himselfe was fully assured of his owne saluation. For Christ a little before his departure out of the world, did comfort all his disciples partly by renewing the promise of life euerlasting and of the presence of his Spirit vnto them; and partly by praying vnto the father for their finall preseruatiō: so as they could not but be fully resoluēd of their happie estate both in this life and in the life to come.

Argum. 4. Abrahams faith was a full perswasion where by he applied the promise vnto himselfe, Rom. 4. 21. And this faith of his is an example propounded vnto vs according to which we are to beleue: and therefore he is called the father of the faithfull, v. 16. and Paul hauing set downe the nature and effects of his faith, saith, It was written not onely for him but also for vs which beleene. v. 22. It is obiected that Abrahams faith was not of saluation but it concerned his issue in his old age; as Paul saith, Rom. 4. 18. Abraham aboue hope beleened that hee should be the father of many nations: according to that which was spoken, So shall thy seed be. *Ans.* We must distinguish the obiect of faith, which is either principall or lesse principall. Principall, is alwaies Christ with his benefits: lesse principall, are other lesse and particular benefits obtained by Christ. As of Abrahams faith the obiect lesse principall was a carnall seede or issue: and the principall obiect most of all respected as the foundation of all other blessings, was the blessed seede Christ Iesus, Gal. 3. 16. To Abraham and his seede were the promises made: He saith not, And to the seedes, as of many: but, and to thy seede, as of one, which is Christ. And v. 29. If ye be Christs, then Abrahams seede. Thus it is plaine that issue was neither promised nor desired but with respect to Christ, who could not haue descended of Abraham, if he had beene wholly without seede.

Hauing thus alleadged some arguments for the truth, I come now to consider the obiections of the Papists. *Obiect. I.* Iob beeing a righteous man.

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wanted certentie of grace in himselfe, Iob 9. 20. *If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be perfect, he shall iudge me wicked: though I were perfect, yet my soule shall not know it.* Againe v. 25. *I am afraid of all my workes, knowing that thou wilt not iudge me innocent.* Ans. Bildad in the former chapter extolled the iustice of God: and Iob in this chapter giues assent thereto, saying v. 2. *I know verely it is so:* and he likewise spends the whole chapter in magnifying the iustice of God: and hauing propounded this ende of his speach, he doth not speake of himselfe and his owne estate simply, as it is considered in it selfe: but as he esteemed himselfe being compared with God, specially then, when he entreth into a straight examination of his creature. And so must the speach be vnderstood, *If I were perfect, my soule should not know it,* that is, I will not acknowledge or stand vpon any righteousnes of mine owne, when God shall enter into iudgement with me. And thus much the very Elect angels beeing in possession of heauen, and therefore hauing more then assurance thereof, can not but say, when they are compared with God. Againe, the words according to the originall, are commonly of all and so may well be translated thus, *Am I perfect: I know not my soule, I abhorre my life:* that is, if I thinke my selfe perfect, I haue no respect of mine owne soule: or thus, I am perfect in respect of you, and I know not my soule, and I abhorre my life, namely in respect of mine owne vprightnes. And the other place is thus to be translated, *I feare all my sorrowes,* and not all my workes: for this is flat against the Hebrew text, and Popish translatours themselves follow it not.

Obiect. 2. Eccles. 9. Man knowes not whether he be worthe of loue or hatred. For all things are kept vncerten till the time to come. Ans. First I say, the translation is not right; the words are thus in the Hebrew and in the Septuagint. *No man knoweth loue or hatred, all things are before them.* As for these wordes (*all things are kept vncerten till the time to come*) are thrust into the text by head and shoulders; and Hierome hath them not. Secondly I answer, that the holy Ghost doth not denie simply the knowledge of Gods loue or hatred, as though there could be no certen assurance of it in this life. If we vnderstand the wordes thus, then the argument of the holy Ghost must be framed on this manner. If loue or hatred were to be knowne, then it must be knowne by the outward blessings of God: but it can not be knowne by the outward blessings of God, for all things come alike to all: therefore loue and hatred cannot be knowne. The proposition is false. For loue may be knowne otherwaies then by outward benefites: and therefore the reason is not meete to be ascribed to the Spirit of truth. Wherefore the true and proper sense of the wordes, is, that loue or hatred cannot be iudged or discerned by outward blessings of God. S. Bernard speakes of this text on this manner, that no man knowes loue or hatred, namely by him: yet that God giues most certen testimonies thereof to men vpon earth. And serm. 5. de Dedic. his wordes are these: *Who knowes if he be worthe loue or hatred? who knowes the minde of the Lord? Here both faith and truth must needes*

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helpe vs, that, that which is hidde in the heart of the father, may be reuealed vnto vs by the spirit: and his spirit giuing testimonie perswads our spirit, that we are the sonnes of God: and this perswasion is caused by his calling and iustifying vs freely by faith. And S. Hierome (though commonly abused to the contrarie) saith no more but that men cannot knowe loue or hatred by the present afflictions which they suffer, because they know not whether they suffer them for triall or punishment.

Hierome on
this place.

Obiect. 3. 1. Cor. 4. *I iudge not my selfe, I know nothing by my selfe.* Here Paul, as not beeing priuy to his owne estate, refuseth to giue any iudgement of his righteounes. *Ans.* It is manifest by the words of this epistle, that certaine in Corinth, boldly more then wisely, censured the Apostles ministrie, and with all disgraced it in respect of the ministerie of other teachers. Therefore Paul in this chapter goes about to make an Apologie for himselfe, speaking nothing of his owne person and the estate thereof before God, but onely of his ministrie and the excellency thereof. And this is the iudgement of Theodoret, Aquinas, & Lira vpon this text. And when he saith, *I iudge not my selfe*, his meaning is, I take not vpon me to iudge of what value and price my ministrie is before God in respect of the ministerie of this or that mā: but I leaue all to God. Here then Paul refuseth onely to giue iudgement of the excellencie of his owne ministrie, & in other causes he refused not to iudge himselfe, as when he said, *I haue fought a good fight, I haue kept the faith, hence forth is laide vp for me the crowne of righteousness which the Lord the righteous shall giue me*, 2. Tim. 4. 8. And Chrysostome on this place saith, that Paul refused to iudge himselfe not simply, but onely for this ende, that he might retrain others, & teach the modestie. And where Paul saith, *I know nothing by my selfe*, the speach is not generall, but must be vnderstood of the negligences & offences in the compasse of his ministrie. For he was priue to himself that in simplicitie and godly purenes, he had his conversation in the world, 2. Cor. 1. 12. and he knew this by himselfe, that nothing should seuer him from the loue of God in Christ. Rom. 8. 38.

Obiect 4. That we may be iustified there is somwhat required in vs, namely faith and repentance: and where these are wanting, a man cannot be iustified. Now no man can be certen by the certenty of faith, that he repents of his sinnes with all his heart, and that he hath such a faith, as God requires at our hands, considering there is no testimonie in the word, of our faith and repentance in particular. Therefore no man can be certen by certenty of faith, that his sinnes are pardoned. *Ans.* It is not necessarie that any man should be certen by faith of his faith and repentance; because faith is onely of such things as are absent, where as faith and repentance are truly present in all that truly belecue and repent, it shall be sufficient if a man may any way be vnsallibly certen that he hath them. And though some men falsly perswade themselves that they belecue, yet he that hath true faith indeede knowes that he hath true faith; euen as certenly as he that vnderstands, that he vnderstands. Paul saith to the Corinthians, *Prove your selues whether*

ye be in the faith or no, 2. 13. 5. hereby giuing them to vnderstand that all which belecue, haue th: spirit of discerning to knowe certainly that they do belecue. Again he saith of himself, 2. Tim. 1. 12. *I knowe whom I haue beleued.* And S. Iohn saith, 1. epist. 3. 24. *By this we know that he dwels in us by the Spirit which he hath giuen vs;* making no questiō of it, but that he which hath the Spirit knows that he hath the same. And testimonies of men are not wanting in this case. *August.* Every one seeth faith to be in his owne heart, if he beleue: if not, he seeth it to be wanting. Again, *A beleuer seeth his own faith, by which he answereth that he beleueth without doubt, &c.* *He which loueth his brother, more knoweth the love vwhereby he loneth, then his brother vvhom he loneth.* Again whereas it is said that hauing faith, yet we knowe not whether it be sufficient or no: I answer that faith beeing without hipocrisie, is sufficient to saluation though it be vnperfect. God more respects the truth of our faith then the perfection thereof. And as the hand of the Child or of the palsie man though it be feeble, it able to reach out it self & receiue an almes of a prince, so the faith that is but weake, is able to apprehend and receiue Christ with all his benefits.

Obiect. 5. Prov. 28. *Blessed is the man that feareth alwaies.* Phil. 2. *Work your saluation with feare and trembling.* *Ans.* There is threefold feare, one of nature, the second of grace, the third of distrust. Feare of nature is that whereby the nature of man is troubled with any thing that is hurtfull vnto it, and therefore auoideth it. Feare of grace, is that excellent gift which is called the beginning of wisdom, & it is a certen awe or reuerence vnto God, in whose presence we doe whatsoever we doe. Feare of distrust is, when men tremble at the iudgements of God for their finnes, because they haue no hope of mercie. Of these three, the first was good by creation, and therefore it was in our Sauour Christ, but since the fall it is defectiue. The third is a vice called slauish feare. And the second is that which is commanded in these and the like places of Scripture; the intent whereof is to make vs circumspect and fearfull, least we should offende God by any sinne, our owne weaknes considered, and the imminent iudgements of God. And this kind of feare, as all the first, may stand with certentie of faith. Rom. 11. *Thou standest by faith, be not high minded: but feare.* Psal. 2. *Serue the Lord in feare, and reioyce in trembling.*

Obiect. 6. VWhere there is no vword, there is no faith. For faith and the vword of God be relatiues. But there is no vword of God that saith to particular men; Cornelius, or Peter, or Iohn, thy finnes are pardoned, excepting a fewe persons, as Marie Magdalen, and the palsie man, &c. Therefore there is no particular faith. *Ans.* Though there be no worde set downe in Scripture touching the saluation of this or that particular man, yet there is set downe that vvhich is equivalent to a particular vword, and as much in effect. For the promise of remission of finnes and life euerlasting, is giuen vwith a commandement that euery man apply the promise to himselfe, as I haue before proued: and this is altogether as much as if euery mans particular name had

*August. lib. de
Trin. 13. c. 1.
Epist. 112.
Lib. 8. de
Trin. c. 8.*

*Read Bernard
serm. de
Agnus.*

had bene put in the promise. I adde further that the promises of the Gospel must be considered two waies, first as they are generally set downe in Scripture without application to any person: secondly as they are taught and published in the ministerie of the word, the end whereof is to applie them to the persons of men, partly by preaching and partly by administering the Sacraments of baptisme and the Lords supper, which are scales of righteousness of faith. Now the promise applied and (as I may say) particularized to the members of the Church, is by the venue of Gods ordinance as much as if God himselfe had giuen the promise particularly, and annexed mens names vnto it. It is further answered that the promise of remission of sinne, is preached not simply but vpon condition of mens faith and repentance, which cannot be certainly knowe. I answer againe (as I haue alreadye proued) that he which truly beleeueth and repenteth, knoweth that he doth certainly beleue and repent.

Obiect. 7. To beleue the pardon of a mans owne finnes, is none of the articles of faith, propounded in any Creed either of the Apostles, or the Nicene fathers, or Athanasius, or any other Creed. *Ans.* This faith is contained vnder these words, *I beleue remission of finnes*: and I proue it thus. These words are an article of Christian faith, and therefore they must in sense containe more then the deuill doth or can beleue; now the deuill beleueth thus much, that God giues remission of finnes to his Church. Christian men therefore must goe one steppe farther, and beleue particularly the remission of their owne finnes. Otherwise if the Papists will haue the Catholicke faith to beleue no more in this point, then the damned spirits beleue, let them take it to themselves. But they reply further, that if there were any such article of faith, then some persons must beleue, that they are iust though they willingly commit mortall sinne, which is an euident falshood. *Ans.* He that beleues the pardon of his own finnes by true faith, hath the spirit of God in him, and a constant purpose not to sinne against God: and therefore if he sinne, it is against his purpose, and without any full consent of will; and it is not he that doeth it, but the sinne that dwelleth in him. But if it so fall out, that the Child of God be overtaken with any actvall sinne, then his case standeth thus: He hath by his fall wounded his conscience, weakened his faith, bereaued himselfe of Gods fauour, as much as in him lieth; made himselfe guiltie of a sinne and worthe of damnation: and God for his part accordingly turnes the wonted signes of his fauour into signes of anger and displeasure: and though it be pardoned in the purpose of God, yet it is not actually pardoned, till the partie repent. Things standing thus, we teach not that men must beleue the pardon of their finnes while they liue & lie in the; for that were flatly to teach falshood for truth: but our doctrine is, that such persons must first of all humble themselves, and say with the prodigall child, that they haue sinned against God, & are not worthe to be called his children any more: and againe renue their decayed faith and repentance, that they may beleue (as before) their perfect reconciliation with God.

Obiect.

Obiect. 8. In respect of God, who is truth it selfe, we are to beleue the promise in particular: yet if we respect our owne vnworthines and indisposiō, we are to feare and in some part to doubt. For the promise of remission of sinnes is not absolute, but depends vpon the condition of our workes. Therefore our certentie is onely coniecturall. *Ans.* I answer, first that in respect of our owne vnworthines, we are not to doubt of our saluation, but to be out of all doubt, yea to dispaire before the iudgement seat of God. For they which are of the workes of the lawe, are vnder the curse, Gal. 3. 10. and Paul saith of his owne workes of grace, *In this I am not iustified*, 1. Cor. 4. 4. And Dauid beeing out of all doubt of his owne deserved damnation in regard of his owne vnworthines, saith freely, *Enter not into iudgement with thy seruants, O Lord, for no flesh shall be iustified in thy sight*. Againe the consideration of any vnworthines in our selues, doth not hinder a resolution concerning Gods mercie in Christ. For true faith makes an entrance vnto God *with boldnes*, (I say with boldnes) euen for those persons that are vnworthie in them selues, Eph. 4. 12. And Abraham (whose faith is to be followed of vs) did not vpon the consideration of his old decayed bodie, rest him selfe with bare hope vpon a likelihood of the accomplishment of Gods promise, but he *beleued vnder hope euen against hope*. Rom. 4. 18. Lastly I answer that the ground of the former obiection is erronious, namely that the promise of saluation depends on the condition of our workes: because the Scripture saith, it is made and accomplished on mans part freely. I graunt indeede that to the promise there is annexed a condition of faith: yet faith here must not be considered as a worke, but as an instrument apprehending Christ with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwise, but as they are necessarie consequents of faith, and the signes and documents thereof.

Obiect. 6. No man knowes all his sinnes: no man therefore can certenlie knowe that all his sinnes are pardoned, and that he is accepted of God. *Ans.* The grounde of this argument is false: namely that a man cannot be assured of the pardon of his sinnes, if some of them be vknowne. And to make this manifest, I will lay downe a more certen ground, which shall be this. As the case is in Repentance, so it is also in faith: but there may be true & sufficient repētaunce of vknown sinnes. God indeed requires a particular repentance for particular knowne sinnes; but if they be hidden and vknowne, he accepts a generall repentance. An example whereof we haue in Dauid, *who knowes*, saith he, *the errors of this life: then purge me from my secret sinnes*. If it were not as I haue saide, neither Dauid nor any man else could be saued. For when Dauid repented greatly of his murder and adulterie, yet we finde not that he repented particularly of his polygamic: which in all likelihood, through the swinge and custome of those times, was not then reputed to be any sinne, specially in the person of a king: and yet because (as we know) he is certainly saued, this very sinne is pardoned. Therefore when God pardons the knowne sinnes of men, whereof they doe in particular repent,

he doth withall pardon the rest that are vnkowne. And by this it appears, that the ignorance of some hidden finnes, since a man with diligence hath searched himselfe, cannot prejudice an vnfallible assurance of the pardon of them all and of his owne saluation.

Obiect. 10. We pray for the pardon of our owne finnes, and therefore we are vncerten of pardon: the man which knowes that he hath pardon, neede not pray for it. I answer first, when we are taught by Christ to pray for the forgiveness of our debts, we are put in minde not to seeke the pardon of all our finnes, whether past or present; but specially of our present and daily offences, whereby we make our selues day by day guiltie, til such time as we humble our selues and repent of them. Secondly by this petition we are taught to aske the increase of our assurance; because though God bestow endlesse mercie on vs, yet we are skant in receiuing of it: our hearts beeing like a narrow necked vessell, which beeing cast euen into the Ocean sea, receiueth in water onely droppe by droppe.

Obiect. 11. No man can beleeue his owne saluation, as he beleeues the articles of faith: therefore no man can beleeue the pardon of his finnes and his saluation by an infallible certentie. I answer, first that euery one that lookes for saluation by Christ, is bound in conscience as certeply to beleeue his owne saluation and adoption by Christ, as he beleeues the articles of faith. Because to the promise of life there is annexed a commandemēt to beleeue and applie it. Secondly this faith whereby we are to beleeue our owne saluation, if we respect the true and proper nature thereof, is as certen as that faith, whereby we beleeue the articles of faith. Thirdly, as there be diuerse ages in the life of man; so there be diuerse degrees and measures of true faith. There is first of all a beginning or rudiment of faith, like the *smoking flaxe* and *bruised reede*, which Christ will neither quench nor bruisse. Againethere is *weake faith*, which beleeueth the promise truly, but yet is perplexed with many doubtings. Lastly, there is *strong faith*, which hath overcome all doubtings, and is not onely for nature certen (as the former is,) but also a large and plentifull perswasion of Gods mercie in Christ. Examples of this we haue in Abraham, Dauid, the Martyrs and such like worthie men. Now by the second faith, men doe as *certainly* beleeue their adoption as the articles, but not so *firmely* and fully. But by the last, remission of sinnes is not onely as certainly but also as fully beleeued as any article of faith.

Obiect. 12. Ancient fathers the lights of Gods Church, haue alwaies condemned this vnfallible and speciall certentie of faith, which the Protestants hold and maintaine. *Ans.* Though we build not the doctrine of our religion vpon the iudgements of men, yet we refuse not in this and other points to be tried by the fathers, whose writings well vnderstood, make more for vs, then for the Popish religion. And their testimonies commonly alleadged to confute the certentie of speciall faith, are much abused. I. Many of them serue to prooue, that a man cannot iudge & discerne of euery particular
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motion and grace of his heart, of the increase of these graces, and the contrarie decrease of speciall vices and wants, many whereof are hidden from the vnderstanding. Theodoret in his comment. 1. Cor. cap. 4. *I will not (saith he) free my selfe from sinne, but waite the sentence of God: for it often falls out that men sinne of ignorance, and thinke that to be equall and iust which the God of all sees to be otherwise.* August. de verbis dei. serm. 23. *Peradventure thou findest nothing in thy conscience: but he findes something that seeth better.* And vpon Plal. 41. *I know that the iustice of my God shall abide, but whether mine shall or no, I know not: for the saying of the Apostle terrifieth me, He which thinketh he stands, let him take heed lest he fall.* Here he speakes of his inward righteousness, and that, as it is considered in it selfe without the assistance of God. For he addes afterward, *I therefore because there is no stabilitie in me for my selfe, nor hope in me for my selfe, hereupon my soule is troubled for my selfe.* Chrysostom. homil. 87. on Iohn. *I am grieved, least peradventure supposing my selfe to loue, doe not loue as before: when I seemed constant and courageous vnto my selfe, I was found but a dastard.* These and a thousand like testimonies prooue nothing. For though a man cannot fully discern his heart, either in respect of euery one of his owne sinnes, or in respect of euery grace; yet this hinders not but that he may haue an infallible certentie of his saluation, and also a sufficient gift to discern his owne faith and repentance. I I. Other places must be vnderstoode of proud presumption, and of a kind of securitie, in which men dreame of ease and libertie without trouble or temptation. August. de correptione & gratia. cap. 13. *Who of all the companie of the faithfull, as long as he liues in this mortall condition, can presume that he is of the number of the predestinate?* And, de bono perseuer. cap. 22. *No man can be secure touching eternall life, till this life be ended.* Bernard, epist. 107. *Having now receiued the knowledge of himselfe in part, he may reioyce in hope, but not in securitie as yet.* Hieron. Dan. 4. *Let no man boldly promise to another the pardon of his sinnes.* I II. Some places auouch that a man cannot be sure of perseuerance to the ende without falls and detaies in grace: all which we graunt. August. de ciuitate dei. lib. 11. cap. 12. *Although the Saints be certain of the reward of their perseuerance, yet they are found to be vncertain of the perseuerance it selfe: for what man can know that he shall perseuere in the practise and increase of righteousness vnto the ende, except he be assured of it by some reuelation.* I V. Some places must be vnderstood of experimentall certentie, when the euent is accomplished. Hieron. booke 2. against Pelagians. *Call no man blessed before his ende, for as long as we liue herewe are in the fight, and as long as we are in the fight, we haue no certain victorie.* V. Some places sprakes of the vncertentie of other mens saluation, which we graunt. The author of the booke de vocat. Gent. 1. clast. saith, *We can pronounce of no man before his ende that he shall be in the glorie of the Elest.* August. lib. de perseuer. cap. 13. *Men are not with any certain assenation to auouch that others belong to this calling.* VI. Some speake of that certentie which comes by reuelation without the word. Greg. lib. 6. epist. 22. to Gregoria. *Wherein you adde in your epistles that you*

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will be earnest with me till I write, that it hath beene made knowne unto me that your finnes are forgiven: you haue required a hard and vnprofitable thing. Hard, because I am unworthie to whome a reuelation should be made. Vnprofitable, because you must not be made sure touching your finnes, vnesse it be in the last day of your life, for then you should not be able to bewaile the same finnes. VII. Some places denie vnto man that certentie which is proper to God, which is, to discerne in himselfe all things to come plainly, as they shall come to passe without helpe of testimonie and outward signes. Bernard. serm. 1. de Septuages. *Who can say, I am of the Elect? I am. of the predestinate to life: certainly we haue none as yet, but the assurance of our hope comforteth vs.* Conferre these wordes with those that follow. For this cause certaine signes and manifest tokens of saluation are giuen, that it may be a thing out of doubt that he is in the number of the Elect in whome these signes are.

Thus I haue in some part made manifest, that an vnfallible certentie of pardon of sinne and life euerlasting is the propertie of euery renewed conscience. Now therefore I will proceede further to consider how this certentie is caused and imprinted in the conscience. The principall agent and beginner thereof, is the holy Ghost, inlightning the minde and conscience with spirituall and diuine light: and the instrument in this action, is the ministration of the Gospel whereby the word of life is applied in the name of God to the person of euery hearer. And this certentie is by little and little conceived in a forme of reasoning or practical syllogisme framed in the minde by the holy Ghost, on this manner:

Euery one that beleeueth is the child of God,

But I doe beleene:

Therefore I am the child of God.

The proposition is made by the minister of the word in the publike congregation: and it is nothing else but the promise of eternall life applied to the particular hearers. The second part or the assumption is the voice of conscience regenerate or the voice of Gods spirit in the same. Nowe Papists write and auouch that the assumption is false: but the reasons which they vse to prooue the same, are of small moment. First they alleadge, that many are deceiued in their perswasions, thinking they haue that which they haue not: I answer againe that many doe falsely presume of Gods mercie, and imagine they haue that faith which they haue not: and in all such the assumption is false: yet in all them that are chosen to saluation and truly called, it is vnfallibly true. For such as haue receiued the gift of true faith, haue also another gift of discerning whereby they see and know their owne faith. It is further objected that Ieremie saith, 17.9. *The heart is deceitfull and wicked aboue all things, who can know it?* But the intent of this place is onely to shew, that no man can search his heart to the very bottome, to see all and euery want, infirmitie, and wicked inclination that is therein. For originall sinne wherewith the heart of man is tainted, is a pronenes or disposition to all the finnes that are or may be. And though men can not discerne all their

sinnes, yet many of them are certainly knowne: why may not then many of the graces of God be certainly knowne, specially those which be of the principall, as faith, sanctification, repentance. Again it is alleadged, that Peter beleueed that he was able to lay downe his life for Christs sake, and yet indeede was not as the euent declared: for when the time came, he denied Christ. *Ans.* Peter at that time was but weake in faith, and he was much carried away with a confidence of his owne strength, which made him speake these wordes of presumption: and though he failed in this one particular action, yet failed he not in the principall, that is, in the perswasion of the pardon of his owne sinnes and of life everlasting. In a word, it is certen that many perswade themselves of Gods mercie, and yet are deceiued: neuerthelesse all such as doe truly beleue are not deceiued. The holy Ghost making them to see that in themselves which by nature they can not discern, as Paul signified, when he said, I speake the truth, I lie not, my conscience bearing me witnes *by the holy Ghost*, Rom. 9. 1.

Again the same testimonie is given otherwise thus:

Every child of God hath the pardon of his sinnes, saith Gods word.

But I am Gods child: and therefore haue the pardon of my sinnes, saith the

renued conscience, by the direction of Gods spirit, Rom. 8. 16. Gal. 4. 6.

After that this testimonie is once begun, it is confirmed by the same mean, as also by praier and the Sacraments. But it may be demanded, how a bodily element, as bread, wine, water, should be able to confirme a perswasion of our adoption that is in the conscience. *Ans.* The element in the Sacrament is an outward seale or instrument to confirme faith, not as a medicine restores and confirms health, whether we thinke on it or not, whether we sleepe or wake, and that by his owne inherent vertue; but by reasoning in a syllogisme made by the good conscience: the *medium*, thereof being the outward signe in the Sacrament. By meanes of which syllogisme the holy Ghost moues and stirs the minde, yea cherisheth and increaseth faith in this manner:

He which vses the elements aright shall receiue the promises:

But I doe, or I haue vsed the elements aright:

Therefore I shall receiue the promises.

Whereas presumption and the illusion of Satan vse as well to tell a man, that he is the child of God, as the true testimonie of regenerate conscience, the way to put difference betweene them is this. *I.* Presumption is naturall and from the very wombe, but this testimonie of conscience is supernaturall. *II.* Presumption is in them that make no account of the ordinarie meanes of saluation. This testimonie comes by the reuerent and carefull hearing of Gods word. *III.* Presumption is in them that vse not to call on the name of God: but this testimonie of conscience is ioyned with the Spirit of adoption which is the spirit of praier. *IV.* Presumption is ioyned with loosenes of life, this testimonie brings with it alwaies an happie chage & alteration. For he which hath a good conscience hath also care to keepe good

good conscience in all things. V. Presumption is peremptorie without doubting: whereas the testimonie of conscience is mingled with manifold doubtings, Mark. 9. 24. Luk. 17. 5. yea otherwhiles overcharged with the, Psal. 77. 7, 8. VI. Presumption will giue a man the slippe in the time of sickness; and in the houre of death; and the testimonie of good conscience stickes by him to the ende, and euen makes him say, *Lord remember now how I haue walked before thee in truth, and haue done that which is acceptable in thy sight.* 3. 8. 2.

The duties of conscience regenerate are two: in speciall manner to giue testimonie, and to excuse. § 3. Of the duties of regenerate conscience.

The speciall thing of which conscience giues testimonie is, that we are the children of God predestinate to life everlasting. And that appeares by these reasons. I. Rom. 8. 16. The Spirit of God witnesseth together with our spirit that we are the sonnes of God. Now the spirit of man here mentioned is the mind or conscience renewed and sanctified. To this purpose saith Iohn, *He that beleeueth hath a witness in himselfe,* 1. Ioh. 5. 10. 11. That which Gods spirit doeth testifie to the conscience, the conscience can againe testifie to vs: but Gods spirit doeth testifie to the conscience of a man regenerate that he is the child of God, 1. Cor. 2. 12. Therefore the conscience also doeth the same. III. He which is iustified hath peace of conscience, Rom. 5. 1. Now there can be no peace in conscience, till conscience tell the man which is iustified that he is indeede iustified. IV. That which the conscience may know certainly, it may testifie: but conscience may know certainly without reuelation, the mans election, and adoption, as I haue before proued: therefore it is able to giue testimonie of these.

Againe, the regenerate conscience giueth testimonie of a certaine kind of righteousness, beeing an inseperable companion thereof: and for this cause, it is called of some *the righteousness of a good conscience.* Now this righteousness is nothing else, but an vnfained, earnest, and constant purpose with indeamour answerable thereto not to sinne in any thing, but in all things whatsoeuer to please God and doe his will. Hebr. 13. 18. *Pray for vs: for we are assured that we haue good conscience in all things desiring to true honesty.* 2. Cor. 1. 12. *Our reioycing is this: the testimonie of our conscience, that in simplicitie and godly purenes, and not in fleshy wisdom we haue had our conversation in the world.* 1. Cor. 4. 4. *I know nothing by myselfe.* Esa. 38. 2. *Lord remember now how I haue walked before thee with an upright heart, and haue done that which is acceptable in thy sight.*

I adde this clause, *in all things*, because that obedience which is the signe or fruit of good conscience, of which also it giues testimonie is generall, shewing it selfe in all and euery commaundement of God. Philosophers haue said that iustice is vniuersall, because he which hath it hath all vertues. But it is more truly saide of this Christian righteousness or *new obedience*, that it is vniuersall, and that he which can performe true obedience in one commaundement can doe the same in all. Act. 23. 1. Men and bretheren

I haue in all good conscience serued God till this day. Psal. 119. 6. *Then shall I not be confounded when I shall haue respect to all thy commandements.* Act. 24. 16. *In the meane season I endeavour my selfe, or take paines to haue a conscience without offence towards God and towards men.*

This shewes that there is a great number of men professing the gospel that want good conscience. For though they shewe themselves very forward and willing to obey God in many things, yet in some one thing or other, they vse to follow the swinge of their owne wills. Many are diligent to frequent the place of Gods worshippe, to heare the word preached with liking, to receiue the Sacraments at times appointed, and to approoue of any good thing: all this is very commendable; yet these men often, when they depart home from the congregation, say in effect on this manner, Religion stay thou here at the Church doore till the next Sabbath. For if we looke into their priuate conuersations, the government of their families, or their dealings in their particular callings, we shall with griefe see much disorder and little conscience. It is a common practise of sicke men when they make their wills on their death beds, in the very first place to commend their bodies to the graue, and their soules to God that gaue them in hope of a better resurrection: and all this is well done; but afterward they bequeath their goods gotten by fraud, oppression, and forged caualiation to their owne friends and children, without making any recompence or satisfaction. But alas this should not be so: for obedience that goes with good conscience must be performed to all Gods commandements without exception: and if it be done but to some alone, it is but counterfeit obedience: and he that is guiltie in one is guiltie in all.

As regenerate conscience giues testimonie of our new obedience: so it doth also by certaine sweete motions stirre men forward to performe the same. Psal. 116. 7. *My reines (that is, the minde and conscience inlightened by the Spirit of God) teach me in the night season.* Esay 30. 21. *And thine eares shall heare a word behinde thee, saying, This is the way, walke ye in it when thou turnest to the right hand, and when thou turnest to the left.* Now this word is not onely the voice of Pastours and teachers in the open ministerie, but also the voice of renewed conscience inwardly by many secret cogitations snibbing them that are about to sinne. A Christian man is not onely a priest and a prophet, but also a spirituall king, even in this life: and the Lord in mercie hath vouchsafed him this honour, that his conscience renewed within him shall be his sollicitor to put him in minde of all his affaires and duties which he is to performe to God: yea it is the controller to see all things kept in order in the heart, which is the temple and habitation of the holy Ghost.

The second office of conscience regenerate is to *excuse*; that is, to cleare and defend a man euē before God against all his enemies both bodily and ghostly. Psal. 7. 8. *Judge thou me, O Lord, according to my righteousnes, and according to mine innocencie in me.* Againe 26. 1, 2. *Judge me, O Lord, for I haue walked in mine innocencie, &c. Prooue me, O Lord, and try me: examine my*

reines and my heart. That the conscience can doe this, it specially appears in the conflict and combate made by it against the deuill, on this manner.

The deuill begins and disputes thus. Thou, O wretched man, art a most grievous sinner: therefore thou art but a damned wretch. The conscience answereth and saith, I know that Christ hath made a satisfaction for my sinner, and freed me from damnation. The deuill replieth againe thus; Though Christ hath freed thee from death by his death; yet thou art quire barred from heauen, because thou neuer didst fulfill the law. The conscience answereth, I know that Christ is my righteousnes and hath fulfilled the law for me. Thirdly the deuill replies and saith, Christs benefits belong not to thee; thou art but an hypocrite and wantest faith. Now when a man is driven to this straight, it is neither wit, nor learning, nor fauour, nor honour, that can repulse this temptation; but onely the poore conscience directed and sanctified by the Spirit of God which boldly and constantly answereth, *I know that I beleue.*

And though it be the office of the conscience after it is renewed principally to excuse; yet doth it also in part accuse. When Dauid had numbred the people *his heart smote him*, 2. Sam. 24. 10. Iob saith in his affliction that God *did write bitter things against him, and made him possesse the sinnes of his youth.* Iob 23. 26. The reason hereof is, because the whole man and the very conscience is onely in part regenerate, and therefore in some part remains still corrupt.

Neither must it seeme strange that one and the same conscience should both accuse and excuse; because it doth it not in one and the same respect. It excuseth, in that it assureth a man that his person stands righteous before God, and that he hath an indeauour in the generall course of his life to please God: it accuseth him for his particular slipper, and for the wants that be in his good actions.

If any shall demand why God doth not perfectly regenerate the conscience and cause it onely to excuse, the answer is this. God doth it for the preventing of great mischietes. When the Israelites came into the land of Canaan, the Cananites were not at the first wholly displaced. Why? Moses rendreth the reason; lest wild beasts come and inhabite some parts of the land, that were dispeopled, and more annoy them then the Cananites. In like manner God renews the conscience, but so as it shall still accuse when occasion serueth, for the preventing of many dangerous sinnes which like wild beasts would make hauocke of the soule.

Thus much of good conscience: now follows euill conscience: and that is so called partly because it is defiled and corrupted by originall sinne, and partly because it is euill, that is, troublesome and painefull in our sense and feeling; as all sinnes, calamities, and miseries are, which for this very cause also are called *euills*. And though conscience be thus rearmed euill, yet hath it some respects of generall goodnes, in as much as it is an instrument of the execution of diuine iustice; because it serues to accuse the be-fore God,

Exod. 23. 29.

§ 4. Of euill conscience.

which are iustly to be accused.

It hath spread it selfe ouer mankind as generally as originall sinne: and therefore it is to be found in all men that come of Adam by ordinarie generation. The propertie of it is, with all the power it hath, to accuse and condemn; and thereby to make a man afraid of the presence of God, and to cause him to flie from God as from an enemy. This the Lord signified when he said to Adam, *Adam, where art thou?* When Peter saw some little glimbring of the power and maiestie of God in the great draught of fish, he fell on his knees and said to Christ, *Lord, get from me for I am a sinfull man.*

Luk. 5. 8.

Dead conscience.

Euill conscience is either *dead* or *stirring*. Dead conscience is that, which though it can doe nothing but accuse, yet commonly it lies quiet, accusing little or nothing at all.

The causes why conscience lieth dead in all men, either more or lesse, are many. I. Defect of reason or vnderstanding in crased braines. II. Violence and strength of affections, which as a cloud doe, ouercast the minde, and as a gulfe of water swallow vp the iudgement and reason; and thereby hinder the conscience from accusing: for when reason can not doe his part, then conscience doth nothing. For example: some one in his rage behaues himselfe like a madde man, and willingly commits any mischief without controulment of conscience: but when choller is downe, he beginnes to be ashamed and troubled in himselfe, not alwaies by grace, but euen by the force of his naturall conscience, which when affection is calmed begins to stirre, as appeareth in the example of Cain. III. Ignorance of Gods will and errors in iudgement cause the conscience to be quiet, when it ought to accuse. This we finde by experience in the deaths of obstinate heretikes, which suffer for their damnable opinions without checke of conscience.

Dead conscience hath two degrees. The first is the slumbring or the benumbed conscience; the second is the seared conscience.

Conscience benumbed.

The *benumbed* conscience is that which doth not accuse a man for any sinne vnlesse it be grieuous or capitall; and not alwaies for that but onely in the time of some grieuous sicknes or calamitie. Iosephs brethren were not much troubled in conscience for their villanie in selling their brother, till afterward when they were afflicted with famine and distressed in Egypt, Gen. 42. 2. This is the conscience that commonly raignes in the hearts of drouisie Protestants, of all carnall and lukewarme gospellers, and of such as are commonly tearmed ciuill honest men, whose apparant integritie will not free them from guiltie consciences.

Such a conscience is to be taken heede of vs, as beeing most dangerous. It is like a wild beast, which so long as he lies asleepe, seemes very tame and gentle, and hurts no man: but when he is roused, he then awakes and flies in a mans face, and offers to pull out his throat. And so it is the manner of dead conscience, to lie still and quiet euen through the course of a mans life and hereupon a man would thinke (as most doe) that it were a good conscience indeede: but when sicknes or death approacheth, it beeing awaked by the hand

hand of God, beelines to stand vp on his legges, and shewes his fierce eyes, and offers to rende out euen the very throat of the soule. And heathen Poets knowing this right well, haue compared euill conscience to Furie pursuing men with firebrands.

The *seared conscience* is that which doth not accuse for any sinne; no not for great sinnes. It is compared by Paul, 1. Tim. 4. 2. to the part of a mans bodie which is not onely bereft of sense, life, and motion by the gangrene, but also is burnt with a searing iron: and therefore must needs be vterly past all feeling.

Seared conscience.

This kind of conscience is not in all men, but in such persons as are become obstinate heretikes and notorious malefactours. And it is not in them by nature, but by an increase of the corruption of nature; and that by certaine steppes and degrees. For naturally euery man hath in him blindnes of minde, and obstinacie or frowardnes of heart; yet so, as with the blindnes and ignorance of minde, are toynd some remnants of the light of nature, shewing vs what is good and euill. Now the heart of man being exceedingly obstinate and puerse, carrieth him to commit sinnes euen against the light of nature and common conscience: by practise of such sinnes the light of nature is extinguished: and then commeth the *reprobare minde*, which iudgeth euill good, and good euill: after this follows the *seared conscience*, in which there is no feeling or remorse: and after this comes an *exceeding greediness* to all manner of sinne: Eph. 4. 18. Rom. 1. 28.

Here it may be demaunded, how mens consciences shall accuse them in the day of iudgement, if they be thus benumbed and seared in this life. *Ans.* It is said, Rev. 20. 12. that at the last iudgement all shall be brought before Christ, and that the bookes then shall be opened: among these bookes, no doubt, conscience is one. Wherefore though a dead conscience in this life be as a closed or sealed booke (because it doth either little or nothing accuse,) yet after this life, it shall be as a booke laid open: because God shall enlighten it, and so stirre it vp by his mightie power, that it shall be able to reueale and discouer all the sinnes that a man ever committed.

Stirring conscience, is that which doth sensibly either accuse or excuse. Stirring conscience. And it hath foure differences.

The first which accuseth a man for doing euill: This must needs be an euill conscience. Because to accuse is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conscience which truly accuseth a man for his sinnes, were a good conscience, then the worst man that is, might haue a good conscience; which can not be.

When the accusation of the conscience is more forcible and violent, it is called a *wounded or troubled conscience*: which though of it selfe it be not good nor any grace of God, yet by the goodnes of God it serueth often to be an occasion or preparation to grace; as a needle, that drawes the threed into the cloth, is some meanes whereby the cloath is sewed together.

The second, is that which accuseth for doing well. And it is to be found

in them that are given to idolatrie and superstition. As in the Church of Rome: in which, because mens consciences are insnared and intangled with humane traditions; many are troubled for doing that which is good in it selfe, or at the least a thing indifferent. As for example: let a priest omit to say masse and to say his canonicall houres, his conscience will accuse him therefore: though the omitting of the canonicall houres and of the idolatrous masse, be indeede by Gods word no sinne.

The third, is the conscience which excuseth for doing that which is evil. This also is to be found in them that are given to idolatrie and superstition. And there is a particular example herof, Ioh. 16. 2. *They shall come that whosoever killeth you, will thinke that he doth God good service.* Such is the conscience of Popish traytours in these daies, that are neuer touched at all, though they intend and enterprize horrible villonies, and be put to death therefore.

The fourth, is that which excuseth for well doing, at some times, and in some particular actions of camall men. When Abimelech had taken Sarai from A. braham, God said vnto him in a dreame, *I know that thou diddest this with an upright minde,* Gen. 20. 6. This may be termed 'good conscience, but is indeede otherwise. For though it doe truly excuse in one particular action, yet because the man in whome it is, may be regenerate and as yet out of Christ, and because it doth accuse in many other matters: therefore it is no good conscience. If all the vertues of naturall men, are indeede but certaine ' beautifull sinnes, and their righteousness but a carnall righteousness, then the conscience also of a carnall man, though it excuse him for well doing, is but a carnall conscience.

CHAP. IV.

Mans dutie touching conscience.

1. Mans first dutie to get good conscience.

MAns dutie concerning conscience is two-fold. The first is, if he want good conscience about all things to labour to obtaine it: for it is not given by nature to any man, but comes by grace.

For the obtaining of good conscience, three things must be procured; a preparation to good conscience, the applying of the remedie, the reformation of conscience.

In the preparation, foure things are required. The first is, the knowledge of the law, and the particular commandments thereof, whereby we are taught what is good, what is badde; what may be done, and what may not be done.

The men of our daies, that they may have the right knowledge of the law, must lay aside many erroneous and foolish opinions, which they hold flat against the true meaning of the law of God: otherwise they can neuer be able to discern betweene sinne and no sinne. Their speciall and common opinions are these: 1. That they can loue God with all their hearts, and their neighbours as themselves; that they feare God above all, and trust in him alone; and that they euer did so. 2. That to rehearse the Lords

prayer,

Moraliter bonas sed in non renatis mala.

Splendida peccata.

prayer, the beleefe, and ten Commandements, (without vnderstanding of his words, and without affection) is the true and whole worship of God. *VII.* That a man may seek to wizzards and soothsayers without offence, because God hath provided a salve for every soare. *IX.* That to swear by good things and in the way of truth, is not a sinne. *X.* That a man going about his ordinarie affaires at home or abroad on the Sabbath day, may as well serue God as they which heare all the sermons in the world. *XI.* That religion and the practise thereof, is nothing but an affected preciseness that conuinceth the roote of euill, is nothing but worldlines: that pride is nothing but a care of hostilitie and cleanliness: that single fornication is nothing but the trick of youth: that swearing and blaspheming argue the courageous mind of a braue gentleman. *XII.* That a man may doe with his owne what he will, and make as much of it as he can. Hence arise all the frauds and bad practises in trafficke betwene man and man.

The second thing required, is the knowledge of the iudiciall sentence of the law, which resolutely pronounceth that a curse is due to man for every sinne, Gal. 3. 10. Very few are resolu'd of the truth of this point, and very few doe vnfaignedly beleue it, because mens mindes are possessed with a contrarie opinion, that though they sinne against God; yet they shall escape death and damnation. David saith: *The wicked man (that is, curie man naturally) blessing himselfe.* P sal. 10. 3. *and he maketh a league with hell and death,* E sa. 28. 15. This appeareth also by experience. Let the ministers of the gospel re-prooue sinne, and denounce Gods iudgements against it, according to the rule of Gods worde, yet men will not feare: stones will almost as soone moue in the walls, and the pillars of our Churches, as the flintie hearts of men. And the reason hereof is, because their mindes are forestalled with this absurd conceit, that they are not in danger of the wrath of God, though they offend. And the opinion of our common people is hereunto answerable, who thinke, that if they haue a good meaning, and doe no man hurt, God will haue them excused both in this life and in the day of iudgement.

The third, is a *iust and serious examination* of the conscience by the law, that we may see what is our estate before God. And this is a duie vpon which the Prophets stand very much, Lam. 3. 40. *Man suffereth for sinne: let vs search and trie our hearts, and turne againe to the Lord.* Zeph. 2. 2. *Faune your selues, faune you, O nation, yet worke his to be helmed.* In making examination, we must specially take notice of that which doth now lie, or may hereafter lie vpon the conscience. And after due examination hath beene made, a man comes to a knowledge of his finnes in particular, and of his wretched and miserable estate. When one enters into his house at midnight, he findes or sees nothing out of order: but let him come in the day time when the sunne shineth, and he shall then espie many faults in the house, and the very mores that flie vp and downe: so let a man search his heart in the ignorance and blindnes of his mind, he will straightway thinke all is well: but let him once begin to search himselfe with the light & lantern of the law, & he shall

shall finde many soule corners in his heart, and heapes of sinnes in his life. The fourth, is a *sorrow* in respect of the punishment of sinne, arising of the three former actions. And though this sorrow be no grace, for it befalls as well the wicked as the godly: yet may it be an occasion of grace, because by the apprehension of Gods anger, we come to the apprehension of his mercie. And it is better that conscience should grieve and wound vs and do his worst against vs in this life, while remedie may be had, then after this life, when remedie is past.

Thus much of preparation now follows the remedie, and the application of it. The remedie is nothing else but the blood of Christ, who specially in conscience felt the wrath of God, as when he said, *my soule is heauie vnto death*: and his agonie was not so much a paine and torment in body, as the apprehension of the feare and anger of God in conscience: and when the holy Ghost saith, *that he offered vnto God prayers with strong cries and was heard from heauen*, he directly notes the distresse and anguish of his most holy conscience for our sinnes. And as the blood of Christ is an all-sufficient remedie, so is it also the alone remedie of all the sores and woundes of conscience. For nothing can stanch or stay the terrours of conscience, but the blood of the immaculate lambe of God: nothing can satisfie the iudgement of the conscience, much lesse the most seuerer iudgement of God, but the only satisfaction of Christ. In the application of the remedie, two things are required: the Gospell preached, & faith: the Gospell is the hand of God, that offereth grace to vs: and faith is our hand whereby we receive it.

That we indeede by faith receiue Christ with all his benefits, we must put in practise two lessons. The first is, vnfeinedly to humble our selues before God for all our wants, breaches, and woundes in conscience: which, beeing vnto vs a paradise of God, by our default we haue made as it were a lile hell within vs. This humiliation is the beginning of all grace and religion: pride & good conscience can neuer goe together. And such as haue knowledge in religion and many other good gifts without humiliation, are but vbridled, vn timered, and vnreformed persons. This humiliation contains in it two duties, the first is confession of our sinnes, especially of those that ly vpon our consciences: where with must be ioynted the accusing and condemning of our selues: for then we put conscience out of office, and dispatch that labour before our God in this life, which conscience would performe to our eternall damnation after this life. The second dutie is *Deprecation*, which is a kinde of prayer made with groanes and desires of heart, in which we intreate for nothing but for pardone of our sinnes, and that for Christs sake, till such time as the conscience be pacified.

To this humiliation standing on these two parts, excellent promises of grace and life euermore are made. *Prov. 28. 13. He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them shall finde mercie.* 1. *Ioh. 1. 6. If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrighteousnes.* *Luke. 1. 35. He hath filled the hungrie*

hungrie with good things, and sent the rich empty away. which are also verified by experience in sundrie examples, 2. Sam. 22. 13. David said to Nathan, I have sinned against the Lord. And Nathan said to David, the Lord also hath put away thy sinne. 3. Chron. 33. 23. When Manasse was in tribulation he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers: and prayed vnto him: And God heard his prayer, Luk. 23. 43. And the theefe said to Iesus, Lord remember me when thou comest to thy kingdome. Then Iesus said vnto him, verely I say vnto thee, so day shalt thou be with me in Paradise. By these and many other places it appears, that when a man doeth truly humble himselfe before God, he is at that instant reconciled to God, and hath the pardon of his finnes in heaven: and shall afterward haue the assurance thereof in his owne conscience.

The second lesson is, when we are touched in conscience for our finnes, not to yeeld to naturall doubtings and distrusts, but to resist the same; and to indeauour by Gods grace to resolute our selues: but the promises of saluation by Christ, belong to vs particularly: because to doe thus much, is the very commandement of God.

The third thing is, the reformation of conscience; which is, when it doth cease to accuse and terrifie, and begins to excuse and testifie vnto vs by the holy Ghost, that we are the children of God and haue the pardon of our finnes. And this it will do after that men haue seriously humbled themselves, and prayed earnestly and constantly with sighes and groanes of spirit for reconciliation with God in Christ. For then the Lord will send downe his spirit into the conscience by a sweete and heavenly testimony to assure vs that we are at peace with God.

Good conscience a fruit of faith.

Thus we see howe good conscience is gotten: and because it is soe precious a iewell, I wish all persons, that as yet neuer laboured to get good conscience, now to begin. Reasons to induce men thereto may be these: I. you seeke day and night from yeare to yeare for honours, riches, and pleasures, which ye must leaue behinde you: much more therefore ought you to seeke for renewed and reformed consciences, considering that conscience will be with you in this life, in death, at the last iudgement, and for euer. II. He that wants a conscience purged in the blood of Christ, can neuer haue any true and lasting comfort in this life. Suppose a man armed in cloath of rishus, set in a chaire of estate before him a table furnished with all daintie prouision: his seruants, Monarches, and Princes; his riches the chiefe treasures and kingdomes in the world: but withall suppose one standing by, with a naked sword to cut his throte, or a wilde beast readie euer and anon to pull him in peeces: now, what can we say of this mans estate, but that all his happines is nothing but woe & misery? And such is the estate of all men that abound with riches, honours, and pleasures, carrie about them an euill conscience, which is as a sword to slay the soule, or as a rauening beast, readie to sucke the blood of the soule, and to rend it in peices. III. He which wants good conscience can doe nothing but sinne: his very eating and drinking, his sleep-

ping and waking, and all he doth, turnes to sinne: the conscience must first be good, before the action can be good; if the roote be corrupt, the fruits we answerable. IV. An euill conscience is the greatest enemy a man can haue, because it doth execute all the parts of iudgement against him. It is the Lords sergeant. God neede not sende out processe by any of his creatures for man: the conscience within man will arrest him, and bring him before God. It is the gayler to keepe man in prison in bolts and irons, that he may be forth cumming at the day of iudgement. It is the witness to accuse him, the iudge to condemne him, the hangman to execute him, & the flashings of the fire of hell to torment him. Againe, it makes a man to be an enemy to God: because it accuseth him to God, and makes him flee from God, as Adam did when he had sinned. Also he makes a man to be his owne enemy, in that it doth cause to lay violent hands vpon himselfe, and become his owne hangman, or his owne cut-throate. And on the contrarie, a good conscience is a mans best friend: when all men intreate him hardly, it will speake and faire comfort him: it is a continuall feast, and a paradise vpon earth. V. The Scripture sheweth that they which neuer seeke good conscience, haue terrible ends. For either they die blockes, as Nabal did; or they dy desperate, as Cain, Saul, Achitophel, Iudas. VI. We must consider oftenthe terrible day of iudgement, in which every man must receiue according to his doings. And that we may then be absolved, the best way is to seeke for a good conscience: for if our conscience be euill, and condemne vs in this life, God will much more condemne vs: And wheteas we must passe through three iudgements: the iudgement of men, the iudgement of our conscience, & the last iudgement of God: we shall neuer be strengthened against them, and cleared in them all, but by the seeking of a good conscience.

§ 2. Mans second durie to keepe good conscience.

After that man hath gotte good conscience, his second durie is to keepe it. And as the gouerning the shippe on the sea, the pilot holding the helme in his hand, hath alwaies an eye to the compasse, so we likewise, in the ordering of our liues and conversations, must alwaies haue a speciall regard to conscience.

That we may keepe good conscience, we must doe two things; auoide the impediment thereof, and vse conuenient preletuations.

Impediments of good conscience, are either in vs or forth of vs. In vs, our owne finnes and corruptions. When mens bodies lie dead in the earth, there breed certaine wormes in them, whereby they are consumed. For of the flesh come the wormes which consume the flesh; but vlesse we take greates heede, out of the finnes and corruptions of our hearts, there will breede a worne a thousand folde more terrible, euen the *worme of conscience* that neuer dieth, which will in a lingering manner wast the conscience, the soule, and the whole man; because he shall be alwaies dying and neuer dead. These finnes are specially three; Ignorance, vnmortified affections, worldly lusts.

Touching the first namely ignorance, it is a great and vsuall impediment of

of good conscience. For when the minde erreth or misconceiueth, it doth mislead the conscience, and deceiue the whole man. The way to auoide this impediment is, to doe our indeuour that we may daily increase in the knowledge of the worde of God, that it may dwell in vs plentifully, to this ende we must pray with David, that he would open our eyes, that we might vnderstand the wonders of his lawe; and withall we must daily search the Scriptures for vnderstanding as men vse to search the mines of the earth for gold ore, Prov. 2. 4. Lastly, we must labour for spirituall wisdom, that we may haue the right vse of Gods word in euery particular action: that being by it directed, we may discern what we may with good conscience doe or leaue vndone.

The second impediment, is vnstaid and vnmortified affections; which, if they may haue their swing, as wilde horses ouerturne the chariot with men and all, so they ouerturne and ouercarie the iudgement and conscience of man: and therefore when they beare rule, good conscience takes no place. Now to preuent the danger that comes hereby, this course must be followed. When we would haue a sword or a knife not to hurt our selues or others, we turne the edge of it. And so, that we may preuent our affections from hurting & annoying the conscience, we must turne the course of them, by directing them from our neighbours to our selues and our owne sinnes, or by inclining them to God and Christ. For example: choller and anger directs it selfe vpon euery occasion against our neighbour, and thereby greatly indamageth the conscience. Now, the course of it is turned, when we begin to be displeased and to be angrie with our selues for our owne sinnes. Our loue set vpon the world is hurtfull to the conscience, but when we once begin to set our loue on God in Christ, and to loue the blood of Christ aboue all the world, then contrariwise it is a furtherance of good conscience.

The third impediment, is worldly lusts, that is, the loue and exceeding desire of riches, honours, pleasures. Every man is as Adam, his good conscience is his paradise; the forbidden fruit is the strong desire of these earthly things; the serpent is the olde enemy the diuill: vvhich if he may be suffered to intangle vs vvith the loue of the vworld, vvill straightvvay put vs out of our paradise, and barre vs from all good conscience. The remedie is to learne the lesson of Paul, Philip. 4. 12. Which is in euery estate in vvich God shall place vs, to be content; esteeming euermore the present condition the best for vs of all. Nowv that this lesson may be learned, vve must further labour to be resolu'd of Gods speciall prouidence tovvards vs in euery case and condition of life: and vvhen vve haue so vvell profited in the school of Christ, that vve can see and acknowldg Gods prouidence and goodnes, as vvell in sickness as in health, in pouertie as in vvealth, in hunger as in fulnes, in life as in death, vve shall be very vvell content, vvhatsoeuer any vvay befalls vnto vs.

The preseruatiues of good conscience are vvvo, the first is to preserue & cherish that sauing faith vvherby vve are persvaded of our reconciliation vvith

with God in Christ, for this is the roote of good conscience, as hath bene shewed. Now this faith is cherished and confirmed by the daily exercises of inuocation and repentance; which be, to humble our selues, to bewaile & to confesse our sinnes to God, to condemne our selues for them, to pray for pardone and strength against sinne, to praise God and giue him thanks for his daily benefits. And by the vsained and serious practise of these duties, repentance and faith are daily renewed and confirmed. The second preseruation is the maintaining of the *righteousnes of a good conscience*: which righteousness (as I haue said) is nothing else but a constant endeavour and desire to obey the will of God in all things. That this righteousness may be kept to the end, we must practise three rules. The first is, that we are to carrie in our hearts a purpose neuer to sinne against God in any thing: for where a purpose is of committing any sinne wittingly and willingly, there is neither good faith nor good conscience. The second is to walk with God as Enoch did, Gen. 5. 24. which is, to order the whole course of our liues as in the presence of God, desiring to approue all our doings euen vnto him. Now this perswasion that wheresoeuer we are, we doe stand in the presence of God, is a notable meanes to maintaine synceritie, Gen. 17. 1. *I am God al- sufficient, walke before me and be perfect.* And the want of this is the occasion of many offences: as Abraham said, *Because I thought surely the feare of God is not in this place, they will slay me for my wifes sake*, Gen. 20. 11. The third rule is, carefully to walke in our particular callings, doing the duties thereof to the glory of God, to the good of the commonwealth and the edification of the Church; auoyding therein fraude, couetousnesse, and ambition, which cause men oftentimes to set their consciences on the tenters, and make them stretch like cheuerill.

Thus we see how good conscience may be preserved. Reasons to induce hereunto are many. I. Gods straight commandement, 1. Tim. 1. 19. *Keep faith and good conscience.* And Prov. 4. 23. *Keep thine heart with all diligence.* II. The good conscience is the most tender part of the soule like to the apple of the eye; which being pierced by the least pinne that may be, is not onely blemished, but also loseth his sight. Therefore as God doth to the eye, soe must we deale with the conscience. God giues to the eye certaine lidds of flesh, to defend and couer it from outward iniuries; and soe must we vnto meanes to auoyd whatsoeuer may offend or annoy conscience. III. manifold benefits redound vnto vs by keeping good conscience. First so long as we haue care to keepe it, we keep and inioy all other gifts of Gods spirit. Good conscience and the rest of Gods graces are as a paire of turtle doves; when the one feeds, the other feedeth; when the one likes not, the other likes not; when the one dies, the other dieth: so, where good conscience is maintained, there are many other excellent gifts of God flourishing; and where conscience decays, they also decay. Again good conscience giues alacritie vnto vs, and boldnes in calling on Gods name, 1. Ioh. 3. 21. *If our heart condemne vs not, we haue boldnes towards God.* Thirdly it makes vs paci-

Consc. bona
non stat cum
proprio pre-
candi.

ent in affliction, and comforts vs greatly: and when by reason of the grievousnes of our affliction, we are constrained to kneele on both knees and take vp our crosse, regenerate conscience as a sweete companion, or like a good Simon, laies too his shoulder, and helpes to beare one ende of it. Lastly when none can comfort vs, it will be an amiable comforter and a friend speaking sweetly vnto vs, in the very agonie and pang of death. IV. Not to preserue the conscience without spot, is the way to desperation. It is the pollicie of the deuill to vse meanes to cast the conscience into the sleepe of securitie, that he may the more easily bring man to his owne destruction. For as diseases, if they be long neglected become incurable: so the conscience much and often wounded, admits little or no comfort. Neither will it alwaies boote a man after many yeares to say at the last cast, Lord be mercifull to me, I haue sinned. Though some be receiued to mercie in the time of death, yet farre more perish in desperation, that live in their sinnes wittingly and willingly against their owne conscience. Pharao, Saul, and Iudas cried all *perceat*, I haue sinned against God; yet Pharao is hardened more and more and perisheth: Saul goeth on in his sinnes and despaireth: Iudas made away himselfe. And no maruell, for the multitude of sinnes oppresse the conscience, and make the heart to overflowe with such a measure of griefe, that it can fasten no affiance in the mercie of God. Lastly they that shall neglect to keepe good conscience, procure many hurts, and daungers, and iudgements of God to themselves. When a shippe is on the sea, if it be not well governed, or if there be a breach made into it; it drawes water and sinkes: and so both men and wares and all in likelihood are cast away. Now, we all are as passengers; the world is an huge sea through which we must passe; our shippe is the conscience of euery man, 1. Tim. 1. 19. and 3. 12. the wares are our religion and saluation and all other gifts of God. Therefore it stands vs in hand to be alwaies at the helme, and to carrie our shippe with as euen a course as possibly we can, to the intended port of happines, which is the saluation of our soules. But if so be it we grow carelesse, and make breaches into the shippe of conscience, by suffering it to dash vpon the rockes of sinne, it is a thousand to one, that we in the ende shall cast away our selues and all we haue. And in the meane season, as conscience decays, so proportionally all graces and goodnes goes from vs: Gods commandements begin to be vile vnto vs, the knowledge thereof, as also faith, hope, and the invocation of Gods name, decay. Experience sheweth that men of excellent gifts by vsing badde conscience, loose them all.

Finis.